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Worldly and Christian Education Compared.

Extract from a Sermon preached in St. John's Church, South Hackley, Eng. By Rev. Samuel Farmer Jarvis, D.D., LL.D.

I look upon all real knowledge as an emanation from the Almighty, improving and exalting the human race, going with them into eternity, and contributing its due portion to the happiness of the future state. But to effect these sublime purposes, it must be connected with that charity which edifieth, and which, as I have remarked, is a counteracting principle, destroying or neutralizing its noxious qualities.

II.

In proof of this second position, I appeal again to the authority of the Word of God. St. Paul, in his Epistle to the Ephesians, speaking of the eternal purpose of extending the mercies of the Gospel to the Gentile world, says, that it was "to the intent, that now unto the Principalities and Powers in heavenly places, might be known BY THE CHURCH the manifold wisdom of God." If, then, the Church be the divinely-appointed instrument, by which the manifold wisdom of God is made known unto the principalities and powers in heavenly places, is it safe, let me ask, in any of the concerns of men in this world, but more especially in the great work of training up immortal beings, to leave the Church out of the system? Whatever may be the meaning of the terms "principalities and powers in heavenly places," whether it does or does not mean, the vast assembly of obedient spirits which bow before the throne, or the assembled myriads of angels at the day of judgment, when "the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds"—whatsoever be the meaning of the context, there the expression stands, unchanged and unchangeable, that the wisdom of God, in the salvation of fallen man, is to be made known BY THE CHURCH. Men may cavil and dispute as much as they will, about the meaning of the word Church, and may, in their dislike of the term, talk only of the Gospel, and seek to hide from their own view, and the view of others, that the Church is essentially one; yet there the expression stands—not *Churches*, in the modern loose and unscriptural phraseology, but THE CHURCH. Now we understand the term, as it is defined by the apostle in the same Epistle, to mean "the body of Christ, the fulness of him that filleth all in all,"—the great society of the faithful, into which men are admitted by baptism. If any man studies his Bible with attention, and has not a mind blinded by prejudice, he will see that THE CHURCH *is the great antagonist, placed in the world by Almighty Power and wisdom, to correct the errors, oppose the corrupt tendencies, and destroy the wickedness of* THE WORLD. For this reason the Scriptures represent the world and the Church, as rival and hostile kingdoms. The head of the one is Satan the destroyer; the head of the other is Jesus Christ the saviour. The former is the Prince of the darkness of this world; the latter the King of glory. The former is the power of darkness; the latter, that "true light which lighteth every man that cometh into the world." That light "which shineth in the darkness" of this world, "and the darkness comprehendeth it not," is the only ray by which men are enabled to flee from that darkness, to accept the terms on which salvation is offered, and to become "meet partakers of the inheritance of the saints in light;" and hence the Apostle speaks of all such, as being already "delivered from the power of darkness, and translated into the kingdom of God's dear Son." Into the world we are brought at our birth—into the Church at our second birth. As the children of the old man, Adam, we are corrupt according to the deceitful lusts; as the children of God in the new man Christ Jesus, we are created anew in righteousness and true holiness.

Now the characteristics of these two rival kingdoms are, I conceive, expressed in the text, by the antithetical words KNOWLEDGE and CHARITY. The desire of knowledge, in opposition to God—to become like Gods, knowing good and evil,—led to the fall, by which mankind became subject to Satan. It is the exercise of charity, by which alone we can have the life of Christ. The knowledge of the world puffeth up; the charity of the Church edifieth. These principles are in perpetual conflict in every individual, and in every community. They are counteracting forces, operating upon the characters of men. If those principles, which belong to the world, operate upon them without any check from the opposite principles of the Church, they lead inevitably to wickedness and final perdition; but if effectually checked by those principles, the result is holiness and final salvation.

Our Lord himself hath taught us, that the great law of His kingdom may be summed up under the two heads, of love to God and love to man; and bearing this in view, let us apply to our subject that delightful enumeration of its blessings which the great apostle of the Gentiles has given. "Without charity," he tells us, "though we speak with the tongues of men and of angels," we are as hollow "as a sounding brass or a tinkling cymbal." Without charity, though we have prophecy, and understand all mysteries, and all knowledge, we are nothing. We may even, from worldly and ostentatious motives, bestow all our goods to feed the poor; we may have zeal enough to go to the stake, in testimony of what we believe to be true, and yet without charity it profiteth us nothing. To the fretful temper, and impatience, and vindictiveness of the world, Charity opposeth [illegible] kindness and long-suffering. She envies not, she vaunts not herself, she is not puffed up. In opposition to the world's selfishness, she seeketh not her own. Amidst all the provocation of the worldly spirit, she thinketh no evil. In its iniquities she rejoiceth not; and its falsehood she censures chiefly by the bright example of her own truth. The spirit of the world is, to bear nothing, to believe nothing, to endure nothing; constantly to suspect evil, and never hope for good. The spirit of the Church, in all these respects, has the opposite tendency. Much of what the world falsely calls knowledge, is superseded, and found to be erroneous, by new processes of thought, and new trains of induction. While a few truths remain, unhurt and unchanged through the lapse of ages, time, according to the great Roman orator, constantly destroys the illusions of the world's opinions. But the true spirit wherewith Christ constrains us never faileth. Charity is cultivated in our hearts on earth, by the devout ministrations of the Church: it departs with us when we leave the world; it ascends into the regions of glory; it dwells with us for ever before the throne, and before the Lamb; it increases by a never-ending approximation towards the adorable Trinity, the centre and the source of love and unity—Father, Son, and Holy Ghost.

III.

And now we are led, my brethren, in the third place, to a question which, as I observed at the beginning, is attended with many difficulties, growing, principally, out of local and adventitious circumstances: I mean, what is the best mode of uniting knowledge with charity in the education of our children?

It is evident, that if "all who profess and call themselves Christians" were agreed to live together in one communion and fellowship, as was the case in apostolic times, there would be little or no difficulty. It is the formation of different religious sects which alone has occasioned it. Hence the conflict which now exists in England, whether your schools shall, or shall not, be conducted on the principles of the Church of England, involves, *in fact*, the question whether, in order to embrace the whole population of the realm, religion shall be excluded from your schools?—I say, my brethren, *in fact*, because many, who would be startled at the idea of excluding religion altogether, have formed certain vague notions, that religion may be taught in some general way, by excluding what they are pleased to call points of difference. But such notions will not bear the test of experiment. Generalized Christianity is no Christianity at all. We may as well talk of matter without form, as of religion without those externals which constitute the points of difference. The very first "principles of the doctrine of Christ," of which St. Paul speaks, in the epistle to the Hebrews, as being "the foundation," involve these matters of difference. How can there be religion without prayer, without the word, without the sacraments? Prayers and sacraments are confessedly excluded; and so are all catechisms, creeds, and all oral instruction involving exposition, and designed to enforce Christian duties upon the consciences of children. And with regard to the word of God, that too, for those who will not receive the authorized English Bible must be excluded; and even with regard to those who agree to receive the English Bible and nothing else, the sending of the Bible in schools must be reduced to a mere intellectual exercise. As such, it comes within the limits of that *knowledge* which *puffeth up*, not of the *charity* which *edifieth*. And the effects of it we see every day, in the self-conceit with which the Bible is interpreted by men who never practise the duties it enjoins. All reverence for the Bible is destroyed by the very familiarity with which children are taught to treat it. No wonder that they are "tossed to and fro, and are carried about with every wind of doctrine by the sleight of men and cunning craftiness," when that "love," or charity, is wanting in which they should "grow up with godly sincerity into him in all things which is the head, even Christ."

Will it be sufficient, in order to counteract this evil, to establish Sunday schools? Brethren, a dear-bought experience teaches us that it will not. Sunday schools, indeed, are of inestimable value to all those who receive no other religious instruction; and they may be very useful helps to the faithful Catechist. But to say that when the knowledge of the world has been in active operation on the minds of children for six days in the week, the charity of the Church can counteract all its evil influence on the seventh, must arise from an undue estimate of the power of the world, of the ordinary influence of Divine Grace, and of the extent of human corruption. The very design of Infinite Wisdom in placing the Church in the world, was to apply a perpetual and unceasing antidote to its poison. When was it ever known—I venture not to limit the operations of Divine Grace—but when, in the ordinary course of things, was it ever seen, that men who give themselves up to the world the whole week, do, by the public services of Sunday alone, overcome the power of the world in their hearts? My brethren, the Holy Ghost doth not teach us that such is the Christian warfare. Our adversary the devil goeth about *continually* seeking whom he may devour. We are *always* to be as sentinels on the post of duty, clothed in the panoply of Heaven. How then can we expect our children to become holy, unless they are guarded *perpetually* by the shield of faith from the assaults of the tempter. Surely, in appealing to the devout members of the Church of England, I need not dwell longer on a part of my subject, which to them must appear so evident.

But they who uphold the sufficiency of schools separated from the Church, endeavor to give practical force to their argument, by adducing the example of the school-system in some parts of America. It will not be improper therefore in me, as coming from the United States, to lay before you what I believe to be a fair and candid statement on this subject.

The school-system emanated from the Puritans of New England, and *was, at its outset, no other than the system of the Church of England modified by Puritan views and institutions.*

Let me here remark, that I seek not to depreciate the character of the Puritans, or rob them of any merit to which they are fairly entitled. I am partly descended from them, and so far as is consistent with truth, I wish to revere their memories. Their object in England was to subvert all that was Catholic in the Church, and to build their own narrow house upon its ruins. Defeated in the attempt, they fled for refuge to the western hemisphere. Being in their own estimation the elect people of God, they fled to it as to the land of promise. Stern, fierce, intolerant, and vindictive towards all who were without their pale; limiting, like the Jews of old, the meaning of the word neighbor, to their own community; they practised within such limits the charity which edifieth. They were fond husbands, and tender wives, affectionate fathers and obedient children, kind masters and faithful servants. In a word, they carried with them, English hearts and English principles; and the slumber of death came over the spirit of their charity, only under the withering touch of their fanaticism.

With the exception I have mentioned, their ecclesiastical discipline was framed on the model of the Church of England; none but communicants were allowed a place in their deliberate councils. Their religion and the education of their children proceeded with equal steps, and hand in hand. No village spire arose in the wilderness without its minister and its schoolmaster. A college was early erected and endowed, that it might bring forth abundantly a rich harvest of ripe scholarship, devoted, as they expressly said, to Christ and the Church; and their religion however defective in itself, operated, as far as it went, in restraining and sanctifying the intellectual education they bestowed.

But there were clashing and discordant interests at work, by which the views and intentions of the Puritans were defeated. The other parts of North America were peopled by adventurers of different nations and opposite sentiments. Some, indeed, as Lord Baltimore and William Penn, with their followers, went thither on account of their religion; but most of the settlers from widely-different motives—impelled by discontent at home, or allured by the thirst of gain. At the very commencement therefore of the political existence of the Colonies, they were made up of the most discordant materials as it regarded religion. The devout members of the Church of England had rarely any motive to leave their own country: and hence, among those who still called themselves members of that Church in America, many exhibited in their lives little or none of its blessed influences. Indifference to religious truth, and oftentimes a latent infidelity, operated in those parts where the Church of England was established, under the appearance of external conformity.

Amid the festering and fermentation of such incongruous elements, the war of the revolution was begun, and urged on by very mixed and varied motives. My brethren, the wounds inflicted in that contest, are now healed; and I come not here to re-open them. I will barely remark, that under the good providence of God, as it is now generally conceded, the separation has been productive of benefit to both countries. My object in mentioning the subject at all, is simply to state, that at the close of the war, the Puritans unexpectedly found themselves obliged to concede that supremacy in religion which at the beginning they had hoped by that war to preserve. For the first time since the days of Constantine, a separation took place between social and religious institutions. To blend together the heterogeneous mass, it became necessary, by excluding religion itself, to prevent the collisions of religious parties from having any sway over the public counsels.* This single measure has altered the whole aspect of affairs. The constitution of the general Government immediately became a model for the constitutions of the several States. Thus a force was created which sapped the foundation of all establishments; and though their religious institutions were deep seated in their habits and affections, the descendants of the Puritans soon found with dismay, that the constantly-accumulating power of this formidable lever was heaving their whole system from its base.

So far then are the present public Schools of New England from being the system of the Puritans, matured by subsequent experience, that they are in fact the wreck of that system. To all serious-minded persons, their insufficiency is daily becoming more and more apparent. They may indeed be efficacious in extending a general knowledge of reading, writing, grammar, geography and arithmetic; they may in a word develop the intellectual faculties; but they are not sufficient as moral instruments in training the youthful mind to virtue and happiness. It cannot be denied that a great deterioration of morals has taken place in the New England States. The fact is generally admitted, and is fondly attributed to the decline of Puritan institutions; but the truth is, that it has proceeded from the banishment of Christianity from the Schools. It is the want of that counteracting principle which God has established in the world for its conversion and sanctification, THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.

For this reason it has now become a very serious question among the members of our Church, whether it is not better to forego the advantages for intellectual education, confessedly held out in our public schools, rather than expose our children to the danger of knowledge unaccompanied by charity, or of sectarian influences openly exerted or covertly insinuated. It would be easy to enlarge on these evils, and show what active exertions are used by the authority, and even ridicule of sectarian teachers—by the force of sympathy among the children—by school books containing distorted representations of facts, false reasoning upon religious truths, or irreverent expressions respecting the adorable mysteries of our faith, to loosen the hold which the Church has upon the hearts of her little ones. And even when the vigilance of parental or pastoral instruction has previously administered such an antidote as may save them from error, there is always danger to their souls, in placing them where they are forced, with their inexperienced hands, to wield the weapons of controversy, or, trembling in their weakness, to hold the even balances of righteous judgment. The mere intellectual exercise, the combat itself, even in upholding truth, is apt to produce in their young and tender hearts, unholy thoughts and unruly tempers, totally inconsistent with that charity which endureth all things, which vaunteth not itself, and which doth not behave itself unseemly.

Unhappily, we are compelled by necessity to leave a great portion of our youth under these hostile influences. Our Church is too poor to found Parochial Schools, and our wealthy laity are not yet sufficiently alive to the danger of separating worldly instruction from the institutions of the Church.

But among you, my brethren, I rejoice to find that a very different spirit is rising. There is no portion of the globe in which wealth is so abundant as in England: and happily, the greater portion of that wealth is held by men to whom the Church and her Institutions are dear as the apple of their eye. The munificence with which the laity of the Church of England have responded to the call of their clergy, for the Christian education of the poor, fills my mind with astonishment, and my heart with gladness. I cannot but rejoice at the fact, that the Church of England, not as a political establishment, but as a pure branch of the Church Catholic, is rising in her might, because the spirit of the Lord hath come mightily upon her, and is breaking the cords with which an unholy policy hath bound her hands. By this movement, independent as it is of State protection, the poor of this realm will see that England's Church is their truest and best friend. They have been led to distrust their Holy Mother, and to flee from her, as if hers were the voice of a stranger. But, blessed be God! this unnatural alienation is now rapidly passing away. The tide of affection is returning to its original channel—the life-blood is flowing back to the heart, that with new vital force it may be propelled into the lowest extremities of the body!

* I would not be understood here, as offering any opinion of the abstract question of religious establishments. Firmly persuaded as I am that in forming the American Constitution, its framers, considering the actual position of the nation, took the wisest course which could have then been devised, I am very far from advocating, or even thinking wise, any attempts to tear up the deep-rooted institutions of England. It should ever be remembered that the American Republic has never had an exact parallel, either in ancient or modern times. By this experiment, the great question is now in a course of solution, whether mankind, as fallen beings, are capable of self-government, and whether if so capable, they can without injury to the body politic, leave religious instruction and practice to the care and protection of what is called the voluntary system. Perhaps it may be found that the State has more need of the Church, than the Church of the State. At all events it is wisest in Great Britain, to watch closely and patiently the result of our experiment, before she disturbs any vital part of her own system.

Communications.

For the Churchman.

Austin Friars.

Concluded.

In the early part of the seventeenth century, John Weever, of antiquarian memory—author of "antient Funerall Monuments"—whilst collecting materials for his curious book, visited Austin Friars; or to give the veritable orthography and olden appellation of this religious foundation, *Augustine Fryers*. His record, or narrative, is rather brief it is true, but it is not without significance, instruction, or historic pertinency. Alas, however for the due gratification of so persevering and reverent a visitor: he found no pious display of antique monuments to arrest his particular attention: no elegiac lines upon soiled brass or dingy alabaster, to garnish his devoted page: no morsel of solemn epitaph or funeral inscription appertaining to Bishop, Prior, or Knight: no "sculptured emblem of our mortal doom,"—

"Memorials of a consecrated ground."

There were no "quaint old effigies in act of prayer," to recall the Middle Ages, and the devout genius of clerical architects and lay sculptors, who flourished during the reigns of Edward the Third and Richard the Second. No relic in short of "tomb architecture," as Warton calls it, to describe or register with religious fidelity. He bewails accordingly, the destruction of certain costly and elaborate sepulchral embellishments, that formerly covered the grave of prince, baron, and statesman of "*exemplarie note*"—the renowned of by-gone days. For a considerable number of eminent individuals were—in the phraseology of his day—*sumptuously interred*, in the quire of this old fane. But the traveller can still ponder over the great *Leiger-book* of Time* at this musing-place of the antiquary; where the crumbling fragments of the Priory Church of the Augustines, still serve to illuminate some of the venerable Chronicles of London city. The foundation of this religious house, was laid in the thirteenth century, (1253,) by Humphrey Bohun, Earl of Hereford and Essex; as Weever states, "in the well meaning devotion of former times." The building was afterwards re-edified in the fourteenth century, by an Earl of the same name, who was buried here in 1361. The reason assigned for so many persons of rank being interred within its consecrated walls, was the reputation enjoyed originally by the brotherhood for charitable and religious deeds, performed daily in perilous times. There is a very curious manuscript, long preserved, among the archives of Berkely Castle, detailing with exactness, the obsequies of the Marchioness, who was conveyed hither from Coventry with great pomp, in the fifteenth century. As it serves to illustrate the annals of Austin Friars and presents us with a picture of the customs of the day in which it was written, the reader may perchance be interested by the sight of a copy. It is thus endorsed: "This bill bee delivered to mye right worshipful and speciall good master Sir Maurice Berkely, Knight.

"Plesith your good mastership, the ordering at the utterment of my Lady your mother hereaft followith. Item. First when I pr'eved (perceived) she began to draw from this lyff, I caused . . . prests (priests) to say dyvers orisons, and also to shew hir of the passion of Christ . . . and of the merits of the same, whereunto she gave mervelous goodly wordes, for after hir aneyling (extreme unction) she came to good and p'fit (perfect) remembrance. Item. Aft she was dep'ted (departed) I caused David Sawter (Psalter) to be said continually, untill the day of her buryeing, for as sonne as oon (one) company had said, another company of priestes began, and soe she was watched with prayer continually, from Wednesday until Monday. Item. Ryngyng daily with all the bells contynually, that is to say at St. Michells xxxiii. peles, at Tryntye xxxiii. peles, at St. John's xxxiii. peles at Babyllake because hit was so nygh hyr: lvij. peles, and in the Mother Church the . . . xxx. and every pele xiid. Item. Upon Sunday, when hir hors letyr (horse litter) was ap-p'eld (apparelled,) and wax and all other thyngs redy, she was set forwards aft this manner. Item. First xxx. women of her levery,† in black gowns and kercheves upon their heds, of . . . kerchew which was not surveled neither hemmed, because they mought be knownen lately cut out of new cloth, and everye woman beryng a taper of wax, of lb. weight and a half. Item. Aft theyme folvlowed xxxiii Crafts (tradesmen, common attendants in procession of great persons) with their lights, to the number of . . . torches. Item. About hir horseleter, was owne servannte and other beryng torches of cleyne wax, to nomber of xxx in blacke gownes. Item. The orders of friers whyt and gray, with their crosses next after the lights of the Crafts. Item. Prests to the nomber of . . . and more, which went with their crosses next before the hersse (the horse litter.) Item. After the horseleter v. gyntylwomen mourners. Item. After theyme Mr Recorder and I, Mr Bonde, and my cozen Porter in stede of the executors and sup'visors. Item. Then Mr Maire, the Master of Yeld, (guild or townhall) Aldermans, Sheriffs, Chamb'leyns and Wardens. And soe she was co'veid to the Mother Church the . . . where she rested in the queere before the high auter, all that night and had a solemn derige, (Ps. 5) and the Maire and his bredren went unto Saynt Mary hall, wher as a drynkyng was made for them, fyrst kakys (cakes) comfitts (common at funerals, see Coll. Peer. v. 4, p. 67) the secuned course marmelot, redd-wyne and claret, and the third course wafris and blanch powdir, with rosemary and muskedele (Genoese and Hungarian wines. Wart. v. p. 253. Both of them occur in the "Squire of low degree") and I thank God, noe plate ne spones wast lost, yet ther was xxti desyn (decent) spones.

Upon Monday, she sate forward aft masse, with the said lights and crafts, the said v. mourners rydying in sed-saddles,* (side-saddles) and ther horses traped with blacke, Mr Recorder and I, Mr Bonde and Porter rydyng aft them, and then Mr Maire, Alderman, Sheriffs, Wardens, and Chamb'leynes, rydynge in like order as they were, at Bynley Brigg (Bridge) met my lord th' abbot of Combe with his mitre, sensyng the herse, and in his company Mr Browne, Mr Broughton and many othir, ye may be sure to the nomber of v. or vi. thousand pepull. I am of a surety thir was at everye sittynge above eleven or twelve score messes, and the bordes (tables) was divers times set, and Thomas Berkley's prest (priest) say the orderynge of all.

Written at Caloughdon the xvi day of Aprille.

"Your servant,

Thomas Try."

Not the least curious part of this old narrative, is the satisfaction expressed by honest Thomas Try, that neither plate nor spoons were lost upon this solemn occasion. "Monesteries" were in chiefest request for burial-places "among the nobility of those days;" and if the *dead chose*, (is the singular remark of an old writer,) "had a preference to any parochial church," Warton says,† "It was fashionable for persons of the highest rank to bequeath their bodies to be buried in the friary churches, which were consequently filled with sumptuous shrines and superb monuments." In a poem‡ by T. D. Fosbrooke, A. M., Curate of Horsley, Glocestershire, are the following lines, descriptive of certain customs observed in ancient times, when the funeral obsequies were rendered very imposing by the aid of clerical and lay arrangement:

At the choir end, the altar high before,
A herse upreared§ its melancholy mien,
Its fringes flounced a pomp of scutchins bore,
At here and there, a painted flag was seen;‖
Where now the nodding of a plume had been,
Like that sweet tree of sorrow, wont to grow
Forlorn, upon some river's margin green,
And weeping, o'er the hurrying waves to throw
The graces of its branch, in elegance of woe.

From the same poem, I extract another passage, as it reminds the traveller of the style of sepulchral art so prevalent during the Middle Ages, and the memorable days of the Crusaders:—

Along a tomb, which painted sculpture dressed,
Armed as for tourney, the knight-warrior lay,
His crossing legs a couching lion pressed,
A helmet was his hind-head's pillowy stay,
His limbs were clothed in battailous array,
A plaited gorget girt his shoulders wide,
His belt was studded thick with bosses gay,
The sword appendant kissed his stony side,
Of rich work were his spurs, the knight's distinguished pride.

Weever enumerates the distinguished personages, whose sad fate, or endeared memory drew crowds of mourners and visitors, to the precincts of Austin Friars. Here they meditated continually upon the past career of those who slept at last within the Friary walls, "after life's fitful fever was o'er." As before remarked: it is a recital replete with the solemn truth, that the desecrated, or neglected grave, has not the power to withhold the history connected with a morsel of perishing dust once consigned to its holy keeping. Sir Walter Raleigh, in the memorable lines written the night before his execution, has said, that Time and the sepulchre

"Shuts up the story of our days!"

But Time has not so dealt with his resplendent name, nor with the memory of any eminent individual, who has left a befitting memorial for men to read, mark, or scan, with profit to themselves, or the due analysis of local history. Even so a chronicle of the time of Richard the Second, is brought to remembrance by a sober passage in the "Antient Funerall Monuments." Thus run the words of the London Antiquary. "Here, (Austin Friars,) sometime did lie entombed the body of ***Richard Fitz-Allan***, the fourth of that name, Earle of Arundell and Surrey,¶ who with *Thomas* Duke of Gloster, *Thomas* Earle of Warwick, *Henry* Earle of Derby, afterwards King of England, and others, combined and sware to each other, against ***Robert Vere***, Duke of Ireland, and ***Michael de la Pole***, Duke of Suffolk, for abusing and misleading the king; for which and some other causes which Richard the Second objected against them, some of them were banished, and others condemned to perpetual imprisonment: and this ***Richard*** beheaded on the Tower hill, September, *Anno* **1397**, the constancie of whose carriage at his arraignment, passage and execution (all in which he did not once discolour the honour of his bloud with any degenerous word, looke, or action) increased the envy of his death upon his prosecutors." This is Weever's laconic story of a man of consummate bravery and abilities, whom Fuller in his "Worthies of England,"** says, "I find was by King Richard the Second, made Amirall (Admiral) of all England." This weak, arbitrary, and vacillating monarch, had reason, speedily, to rue the hour when Arundell was led to the block, and his mutilated body consigned to the tomb in Augustine Friars. Gower, the poet in his Chronicle, written shortly after this melancholy transaction, speaks of the king in terms of indignant reproach. It proved in the sequel a most alarming and horrible subject for the effeminate mind, and equivocal conscience of Richard. He cursed the day, we are told, that made him acquainted with the Earl; and enacted some singular ordinances through fear of public odium and scorn. As a modern version of this piece of local history would perhaps detract from the spirit with which sites and scenes are traced out by a stranger in the metropolis of England, I subjoin the old chronicle of Hollingshed: it describes the calm composure of Arundell on the scaffold, and the strange conduct of Richard under the combined impulse of fear and crudulity:

"When he came to the Tower hill, the noble men that were about him, (Arundell,) mooved him right earnestlie to acknowledge his treason against the king. But he in no wise would so do, but maintained that he was never traitor in word or deed: and herewith perceiving the Earles of Notingham and Kent, that stood by with other noble men busie to further the execution (being as yee have heard) of kin and alied to him, he spake to them, and said: 'Trulie it would have beseemed you rather to have been absent than here at this businesse. But the time will come yer it be long, when as manie shall marvell at your misfortunes as do now at mine.' After this, forgiving the executioner, he besought him not to torment him long, but to strike off his head at one blowe, and feeling the edge of the sword, wether it was sharpe inough or not, he said: 'It is verie well doo that thou hast to doo quicklie,' and so kneeling downe, the executioner with one stroke, strake off his head: his bodie was buried together with his head in the Church of the Augustine Friers in Breadstreet, within the Citie of London. The death of this Earle was much lamented among the people, considering his sudden fall and miserable end, where as not long before among all the noblemen of this land (within the which was such a number, as no countrie in the world had greater store at that present) there was none more esteemed: so noble and valiant he was, that all men spake honour of him. After his death, as the fame went the king was sore vexed in his sleepe with horrible dreames, imagining that he saw this Earle appear unto him threatning him, and putting him in horrible feare, as if he had said with the poet to King Richard:

Nunc quoq; factorum venio memor umbra tuorum,
Insequor et vultus ossea forma tuos.

with which visions being sore troubled in sleepe, he cursed the daie that ever he knew the Earle. And he was the more unquiet, because he heard it reported, that the common people tooke the Earle for a Martyr, insomuch that some came to visit the place of his sepulture, for the opinion they had conceived of his holinesse. And where it was bruted abroad as for a miracle, that his head should be grown to his body againe, the tenth daie after his buriall, the king sent about ten of the clock in the night, certeine of the nobilitie to see his bodie taken up, that he might be certified of the truth. Which doone, and perceiving it was a fable, he commanded the friers to take down his armes that were set up about the place of his buriall, and to cover the grave so as it should not be perceived where he was buried."* Although over the obliterated grave of Arundell, no hatchment was allowed to hang, or sway with the autumnal breeze, as it wandered perchance, through the grey arches of the Augustine's Chapel; many a group of city gossips have gathered together around their fire-sides, and entertained each other with this strange item of local history. Or they may possibly have diversified their evening discussions, with the portentious phenomena of fire, peculiar (so thought then) to the fourteenth century—"a fierie apparition of diverse likenesses." Hollingshed also informs us upon this head. "A certeine thing appeared in the likenesse of fier in manie parts of the realme of England, now of one fashion, now of another, as it were everie night, but yet in diverse places all November and December. The fierie apparition, oftentimes when any bodie went alone, it would go with him, and would stand still when he stood still. To some it appeared in the likenesse of a turning wheele burning; to othersome round in the likenesse of a barrell, flashing out fier at the head, to othersome in the likeness of a long burning lance," &c.† The distracted reign of Richard the Second is replete with incidents of the most striking character, nor is his own melancholy end the least instructive part of it: a just retribution, it has been called, for the murder of Arundell and other distinguished statesmen whom the people loved and venerated. It seemed to verify at least, the last words of the brave Earle; that the time would come when the people would marvel at the misfortune of his enemies. This well remembered prediction, was strictly fulfilled. The sentiment even now awakened in the mind after the lapse of centuries, at beholding the site, once held in reverence, as the burial-place of a man who endured an ignominious death with fortitude and composure, is peculiarly cogent in an historic sense. "In the English history," says Adam Smith,‡ "when we look over the illustrious heads which have been engraven by Vertue and Houbraken, there is scarce any body, I imagine, who does not feel that the axe, the emblem of having been beheaded, which is engraved under some of the most illustrious of them; under those of the Sir Thomas Moores, of the Raleighs, the Russels, the Sidneys, &c., sheds a real dignity and interestingness over the characters to which it is affixed, much superior to what they can derive from all the futile ornaments of heraldry, with which they are sometimes accompanied." These remarks apply strictly to the heroic character, and glowing portrait of Arundell; whose defaced sepulchre, tradition seems to keep in perpetual remembrance, as if to atone for the obloquy petty malice once sought to associate with his silent ashes.

As Weever in his intinerary over the ancient demesne of the Augustine Friars, sums up his description in a few words, I venture to repeat them. It is the characteristic memorial of one, who looked upon the despoiled churches and cathedrals of his native land with the feelings of a religious antiquary. "Many of the Barons slaine at Barnet-field, upon Easterday, **1471**, were buried here in the bodie of the church; but now their bodies, with these before remembered, and the bodies of an hundred more (mentioned by *Stow*) of exemplarie note and knight's degree, are not only despoiled of all outward funerall ornaments, but digged up out of their Requietories, and dwelling houses raised in the place, which was appointed for their eternall rest. Some part of this church is at this day yet standing, but in that no monument of this kinde is remaining; for it is converted into a church for the Duch-Inhabitants of this Citie: who, in that kinde, can hardly brooke any reverend Antiquitie."

The dwelling house alluded to in the foregoing paragraph, was a costly edifice, erected upon the site of the beautiful garden and cloisters,

* Leiger-books were registers, or Chronicles kept regularly in the several religious houses scattered over England. These manuscript diaries, preserved by the Anglo-Saxon Churchmen from a very early period, have constituted the chief, and frequently, only source of information for the modern historian. "These were our earliest Chronicles," says D'Israeli, "the Brittons possibly never wrote any." Vide Amenities of Literature. Vol. 1, p. 258.

† The Baronial retinues were immense in those days.

* Ann Richard 11th Queen, brought up this custom.

† History of English Poetry. Vol. 2, p. 129.

‡ Entitled, "The Economy of Monastic Life, (as it existed in England.") This poem was printed at Gloster, England, but bears no date. It was written however towards the close of the last century, and exhibits its Rev. author in the light of a most learned and gifted antiquary—a poet indeed strongly imbued with a love of the picturesque Anglo-Saxon remains of antiquity which stud the English landscape.

§ A fabric reared in the Church.

‖ See the account of the funeral of John of Gaunt in Dug. St. Paul's. P. 23.

¶ The Earle of Arundell and his brother, and the Lord Cobham, the most strongly attached to the Duke of Gloster, and the most deeply engaged in his measures, were at the same time noblemen of distinguished honor and integrity. Bishop Lowth's Life of William of Wykeham. P. 148. London Ed., 1758. See also Sharon Turner's History of England. Vol. v, p. 344.

** Vol. 1, p. 19.

* Hollingshed's Chronicle of England. Vol. ii. p. 842.

† Ibid. Vol. ii. p. 829.

‡ Theory of Moral Sentiments. Vol. 2, p. 123.

belonging to this priory. It had been previously granted to Sir William Paulet, by Henry the Eighth. Not many years afterwards, the Marquis of Winchester, (a son of the above mentioned Lord Treasurer,) became heir to the property, and disposed of the pavement and all the magnificent sepulchral monuments of the nobility, for the paltry sum of *one hundred pounds*. Well might an antiquarian like Weever sigh over their loss. A word or two now touching the fraternity, who were ejected so unceremoniously and unexpectedly from their ancient abode, in the sixteenth century. Fuller was no eulogist or admirer of those effluent Churchmen, lay or clerical, who brought themselves into unenviable notoriety by acrimonious disputations. But he was an ardent friend of learning, and a true lover of justice and equity. He would not withhold praise where it was proper to bestow it, or defame even the wrangling or irascible scholar. And thus he speaks impartially, of the Augustines. "To give these *Augustine Fryers* their due, they were good *Disputants*; on which account they are remembered still in *Oxford* by an Act performed by *Candidates* for Mastership, called *keeping* of Augustines."* He also refers to them in another place in speaking of the founding of Wadham College in 1613, he says: "that the University did by a particular Statute impose it as an Exercise upon all that were to proceed Masters of Art, that they should first be disputed upon by the *Augustine* Fryers, which old Statute is still in force, produced at this day for an equivalent exercise, yet styled, *Answering Augustines*."† From these historical references, it is evident, that the habitation of the Augustines was distinguished for being a microcosm or seed-plot of learning in former times; and the brotherhood, were schoolmen of no ordinary reputation or mental ability. So at least Fuller was inclined to rate, or consider them, in his glance at their order, or foundations. Bishop Nicholson, in his general account of British Ecclesiastical historians, thus alludes to two of their most conspicuous writers: "The first of their Historiographers was *Geoffrey Hardib*, Canon of *Leicester*, and Privy Councellour to King *Edward* the Third, in the year 1360, who was an eminent Preacher, a great Divine, and (amongst many other things) wrote *De rebus gestis Ordinis Sui*. The next, and the last that I know of was *John Capgrave*, who was sometime Provincial of the Order; and he allotted one of his many volumes to the subject, *De Illustribus Viris Ordinis S. Augustini*."‡

The imagination of a traveller will naturally, and unconsciously, wander back to distant periods, when the hour and place unite in giving an abstracted tone to the mind, from meditating upon the memorials of antiquity, or the traditionary renown of an ancient neighborhood. My reveries at Austin Friars however, were interrupted very unexpectedly, by a musical freak, and droll scene—suggesting materials for the pencil of some modern Hogarth—occasionally exhibited in the bye-ways, or retired nooks of London.

The principal character in the picture, was one of those jocund imps, that do act

"Such antic and such pretty lunacies,
That spite of sorrow, they will make you smile."

A little chimney-sweep, was straining his treble voice, and exercising his flexible limbs by the enactment of an odd pantomimic vagary—song and dance combined—indigenous, and introduced hither from my native land.

His performance beneath the aged walls of Austin Friars, to an admiring and fantastic group of spectators, was a curious spectacle. Each time that the joyous and sooty minstrel, "*turned about, and wheeled about*," to give the characteristic action to this queer farrago of fun and nonsense, there would be a universal burst of applause, or an explosion of loud laughter from the by-standers. Thus the hereditary domain, and quiet haunts of the brotherhood, displayed a cluster of dingy, vivacious mortals; and echoed with sounds of unrestrained merriment. Although a very whimsical illustration of the versatile spirit of the nineteenth century, it was a revel not quite in accordance with sober meditation, or trains of thought connected with the Middle Ages, and quickly put to flight all further speculations touching the scholastic attainments of the original inmates of Austin Friars. D.

For the Churchman.

Opinions of Bishop Chase, of Illinois.

1. *The Church distinct from sects of all names, "from the Romanist to the Mormon."*

. . . "There is a great prejudice against the primitive Church merely because she is *primitive*. Were the Episcopal Church of modern origin—could she salute with 'the right hand of fellowship,' the many sects that surround her, who are but of yesterday—could she say to all, from the Romanist to the Mormon, 'We are all brethren,' how easy would it be to live in favor? But would that be the favor of God? If what we learn from the facts of the Holy Scriptures and the history of the Church in the apostolic ages be *the truth*, God's blessing is found not in relinquishing it to please man, but in retaining it to please Him."—*Address to Convention*, 1843.

2. "*The Editors*" and "*the religious periodicals of our primitive Church.*"

. . . "Let that most laborious and worthy class of our primitive community, the editors, be encouraged by their Bishops to act in concert, and put forth all their strength, and call in the abilities of others to contend earnestly for the faith once delivered to the saints—a faith which believes God's word and promises, [and] manifests itself more by works of love and obedience, than by any Antinomian boastings. . . .

. . . Indeed there is good evidence to believe that the dangers to which the Apostolic Church is in the present day exposed, are duly appreciated by that talented class of men who conduct our weekly and monthly periodicals. With scarcely one exception, they all unite with one heart in sustaining this ark of the covenant, the Church of the living God. May the Jehovah strengthen them in their pious work. . . .

. . . To human view, in this country there is nothing which can so effectually co-operate [in behalf of primitive faith and holiness] as the religious periodicals of our primitive Church. Let these faithful men 'abide in the ship' where God hath stationed them; and we trust they will find safety, and God's name will be glorified."—*Ib.*

3. "*Church periodicals*" *should be as free from* "*dissent*" *as from Romanism; and if so, may be usefully disseminated.* . . .

"Sincerely believing that the spread of the Gospel of Jesus is the design pursued by the Church periodicals, I would say, as the result of long experience on the frontiers, that to disseminate them in the western country, is among the best of ways to fulfil the will of God in accomplishing the number of the elect before the coming of the great day. Every missionary, of every grade, should have his hands full of them to distribute. Speaking the language of the Church, (and we hope there will be no outlandish, lisping shibboleth of Rome, or dissent discovered in them,) the maternal voice of the Lamb's Bride will be regarded; her soothing accents will win the hearts of her wandering children, and in her faithful bosom they will be cherished unto eternal life."—*Ib.*

It is gratifying to a friend to you, Mr. Editor, to find your primitive relation to Romish and Protestant sectarists so distinctly occupied by our venerable presiding Bishop, as it is to observe his high commendation of you in your "labor of love and duty," and of your "excellent periodical," which "so effectually" serves "our primitive community." In a time, when you are not too generally well spoken of, and when your "excellent periodical" is too freely decried as a fomenter of evil rather than as an instrument of so great good as the Bishop attributes to it, it may be well that the above opinions go more abroad, and you and yours enjoy their benefit. As these opinions were given to his Convention, it is a wonder that the good Bishop had not some one to rise and move a consideration of their propriety, or perhaps to enter a protest. But perchance this fashion was not yet.

The Bishop seems greatly desirous that his "missionaries should have their hands full" of your papers, to aid them in their work of instructing the ignorant, and bringing those who are out of the way into the fold. Cannot some six copies of "The Churchman," by any means be placed at the disposal of each of the Bishop's missionaries as a beginning of the realization of his wishes? Will not you call attention to this? Yours, &c., M. C. R.

* Fuller's Church History. Book vi. p. 273. Folio edition of 1655.
† Ibid. Book x. p. 68.
‡ See his English Historical Library. Vol. ii. p. 198. London, 1697.

For the Churchman.

Was the Paper offered by Mr Duer at the last Convention a Resolution?

Mr. Editor,—In a communication which appeared in your paper of the 18th inst., I endeavored to show that the true answer to the question which heads this article was the negative. Out of the several positions then taken in support of this conclusion, one has called forth a reply from a number of Mr. Duer's friends, both clerical and lay, to which I propose to make a brief answer.

The conclusion, thus sought to be overturned, is that drawn from the address of Mr. Duer and his ninety-nine friends to the laity, and which for more convenient reference I here insert, together with the answer. "In the address of the one hundred, referring to this paper, (Mr. Duer's dissent,) the following language is held: 'Under these circumstances the mode adopted for this purpose (the expression of dissent) seemed the most unexceptionable as *least liable to provoke exciting debate, and as avoiding any attempt to commit the Convention, or its members, except so far as they might* INDIVIDUALLY *choose to become parties to the act*.' Here, then, from Mr. Duer himself and ninety-nine of his friends, we have a key which unlocks his prefatory remarks, and reveals the real nature of the instrument. 'He did not wish to excite discussion, he did not bring the paper forward for debate.' The construction of Mr. Duer's friends 'that this was merely his *own wish*, and that the very fact that he indicated this *hope* (?) shows he *considered* and *believed debate might arise*' is denied by Mr. Duer himself, who says the MODE he adopted was the *one* 'least calculated to provoke exciting debate.' The only way by which debate could have been provoked was by offering a resolution for the consideration of the House. But Mr. Duer adopted a mode to prevent debate. This MODE, then, must have been some other than that by resolution."

The answer to this argument is as follows: "To say that Mr. Duer did *not* 'consider and believe debate might arise,' because he declares that the mode adopted for the expression of opinion was the one 'LEAST calculated to provoke exciting debate,' is an absolute *non sequitur*. Nay, the selection of a mode *least* calculated to excite angry discussion, in fact indicated both a consciousness that a controversy might spring up, and the earnest wish to avoid it as far as possible, by taking a course *least* likely to produce it. It is clear, therefore, that Mr. Duer did not choose a line of action which would wholly and necessarily cut off all debate, but rather one which might prevent exciting debate."

It will not, I apprehend, be very difficult to show that the clergy and laity who penned that reply, have been contending against a shadow which they have themselves created. They have first drawn a deduction not warranted by the language of that communication, and then proceeded in the work of destroying the creation of their own hands.

It will be borne in mind that the only object of that communication was to show that the dissent of Mr. Duer was not in fact a resolution. The first argument used in support of that position, was drawn from the expressions used by Mr. Duer himself, in the remarks by which the introduction of this paper was prefaced. He then stated "that he did not bring the paper forward for discussion, he did not wish to excite debate, that he offered the paper merely to be read and entered on the minutes." These expressions it was contended, would not bear the explanation sought to be given them by Mr. Duer's friends, in support of their position that the paper *was* a resolution, viz., that they *only* expressed his *own wish* that there should be no debate, while he was in reality fearful that debate might arise; but that they proved the paper was *not* a resolution, by showing it was offered *not* for the decision of the House, but merely to be read and placed upon the minutes without discussion, and that Mr. Duer's *wish* to avoid discussion was in *that way* to be accomplished.

Near the end of that communication the extract, above set forth, from the address to the laity by Mr. Duer and his ninety-nine friends was given. The object for which this extract was made, was thus stated: "If however stronger proof of the nature of this document (the dissent) be wanting, it has been voluntarily furnished by Mr. Duer himself, and ninety-nine other gentlemen who have united with him in bearing unwitting testimony to the light in which it was held by them." It is clear, then, that this extract was introduced in that communication to show the opinion of Mr. Duer, and his ninety-nine friends, as to the character of the dissent. In pursuance of that object the remarks quoted above were made, and the evidence which that extract furnished against the construction given to Mr. Duer's introductory remarks by his defenders, pointed out. They, to sustain the ground they had taken, that Mr. Duer's dissent *was* a resolution, finding his prefatory remarks somewhat inconsistent with such a position, considered it necessary to attempt to harmonize the discrepancy, and to explain away the force of the language used by him on that occasion, and therefore *contended* "that it *merely* expressed his (Mr. D.'s) *own wish*, that there should be no discussion, and that the very fact that he indicated this *hope* shows he considered *and believed debate might arise*," and consequently (for this was the burden of their proof) so far from there being any discrepancy in the matter, Mr. Duer's language actually proved that he *did* regard the paper offered, *as a resolution*. That the extract from the address proves Mr. Duer did *not* so regard it is, it is contended, abundantly shown, in my last communication, and that it denies the construction placed by Mr. Duer's defenders upon that gentleman's introductory remarks follows as a necessary consequence, unless they wish to convict him of the inconsistency of affirming it to be a resolution, at one time, and denying that it was so intended, at another.

The narrow deduction drawn and combatted by the gentlemen, clerical and lay, that this extract was made to prove that Mr. Duer "did *not* consider and believe debate might arise," is, it will be perceived, entirely the creature of their own formation, and they have shown themselves equally felicitous in building up, as in tearing down, houses of straw. But the conclusion there reached, that the address denied the construction given by Mr. Duer's defenders to his introductory remarks, by stating that Mr. Duer adopted a mode least likely to provoke exciting debate, and thus showing that it was not *merely his wish*, but also his *design*, not to provoke discussion, remains unshaken and untouched.

These gentlemen next attempt to controvert the position taken in that communication, that since the dissent was offered as a *mode of avoiding* any attempt to commit the Convention, or its members, except so far as they might *individually* choose to become parties to the act, therefore it could not have been intended as a resolution for the action of the Convention. In this attempt they say: "*As a resolution offered for the action of the Convention, designed to censure the Churchman, no one, so far as we know, ever pretended to consider it.*" Very well. It was before admitted that the paper was not intended as a protest, and now we have the admission that it was not a resolution. But if such be the case, why was it the Bishop's duty to let it go before the Convention, for its consideration? The reply given by these gentlemen is this: "*because the dissent contained in fact, a request, tantamount to a resolution, for its entry on the journal, which superseded the necessity for a separate resolution.*" Really these gentlemen appear to be making a movement decidedly retrograde. They at one time held the following language: "this request was *in itself*, IN ITS VERY ESSENCE A MOTION, A MOTION IN WRITING *made by all the members of the Convention who signed the paper*." Now however it is, *not* a resolution, but only something which is TANTAMOUNT to a resolution.

Further argument is useless. The friends of Mr. Duer, have been loud in denouncing the Bishop as trampling upon the rights of the Convention, and particularly of the laity, by not bringing Mr. Duer's paper before the House, contending 1st, that as a protest, it ought to have been allowed to go upon the minutes as a matter of right, and 2d, that being a resolution the Bishop was bound to take the opinion of the House upon it. The *first* ground was met by the Bishop's supporters, proved to be fallacious, and abandoned by his opponents. In reply to the second, it was shown that the paper was *not* a resolution, and consequently not entitled to the consideration of the House, and now *that* ground is abandoned, and the admission made, that that paper was not in fact a resolution, but merely contained something which was TANTAMOUNT to a resolution to have the paper placed upon the minutes. Surely, if the paper were not, in fact a resolution, (as is now admitted,) Mr. Duer was out of order, and the Bishop's course correct and orderly, and the flimsy pretext, that although there was in fact no resolution, offered for the action of the House, yet that there was something, in the opinion of Mr. Duer's friends, tantamount to one, cannot justify or even palliate the torrent of misrepresentation and unsparing denunciation, which has since been so recklessly poured forth. Ω.

For the Churchman.

The Testimony of Dissenters.

Mr Editor,—I wish, as an humble individual, to say a word or two to your readers in relation to a practice which is becoming quite too frequent and ordinary in our Church. I mean the gathering up of scraps from dissenting writers, in which acting under momentary convictions of conscience, or spasms of unusual kindliness, they have bepraised the Church of England or ourselves; and then complacently sending such scraps out to the world, as if they really were very important things. The multiplication of these *spicelegia* has of late become so alarmingly great, that a few suggestions about them will not, I hope seem inopportune.

In the first place, they seem to indicate a morbid and unhealthy sensitiveness, quite characteristic of the American people, but not, one would hope, *to be* as characteristic of the American Church. One great lesson that we have to learn, is to stand still and be buffeted for our well-doing, and yet to take it patiently: and it were surely better to do this at once than to endeavor to ward off our persecutors' blows, by any such appeals. While the true Churchman's spirit is always meek, it is yet always manly: and if persecution and abuse from dissenters be a pill needful for our ecclesiastical health, we may as well take it without the sugar-plum of a few soft words. Beside, of what possible consequence is it, as to the matter of fact, whether those without praise or blame, so long as that praise or blame has to do with our system and not with ourselves? For, of course, in regard to ourselves individually and our individual lives, we are bound to walk "honestly toward those that are without," and so far forth to regard their good or ill opinion. But to show any wish for it beyond this, is to exhibit just that morbid sensitiveness to public opinion, that unhealthy longing after popularity and the praise of men, which is such a pitiable characteristic of an anti-christian age; when the "religious public," the very worst type and embodiment of anti Christ, "as God, sitteth in the temple of God, showing himself that he is God." So far then as these collections indicate these things, they show us to be wanting in the true, chivalrous, undaunted spirit, which cannot stoop to dwell much on any praise, as knowing that praise is not an apostolic Christian's portion here: above all, on such praise as must be either unmeaning or insincere. So far, too, as they indicate this deficiency, they give but ill prospect for the future.

But again, what are such testimonies worth? Either nothing, or less than nothing. They come from persons utterly unacquainted with the Catholic system, and all its various workings; entirely ignorant of its practical effects upon men's spirits; without apprehension of its doctrinal connexions, its disciplinary regimen, or its ritual harmonies. From persons who cannot enter into, because they do not understand the polity of the Church or its training, or its ceaseless round of worship—all working together, all entering into each other; discipline bearing on doctrine, and doctrine on discipline, and both on the ritual, and that again on them, and all on the practical daily life. Now I repeat it, under such circumstances, what is such praise worth? Is it worth any thing, except as an expression of wonder? And are we gravely to toil through collections of dissenting wonderment?

There is only one supposition on which we can look upon these testimonies as being the offspring of the understanding. And by taking them in connexion with it we may perhaps learn a useful lesson, albeit at the expense of some of the self-gratulation which I suppose the collecting of them is designed to afford. If so be that our Church has been suffering, however unconsciously, the leaven of ultra-Protestism to be at work within her; if she has been losing her clear view of her distinctive position, distinction that is in regard to additions to, or defections from Catholic truth and practice; if she has been practically putting herself, or if her sons have placed her, on ground different from that on which her true position is, and more nearly allied to the ground of schism, and therefore more appreciable by dissenters; then of course we can understand and explain these praises. And they should be to us a source of shame and mortification, rather than of gratulation and exulting.

On the whole, it seems to me, that the main use of these testimonies, if testimonies they are, for one really hardly knows what to call them, is for the application of an *argumentum ad hominem*. For this they may be advantageously used. They have been, in the late pamphlet of "Juris-Consultus," which I would entirely except from any of the foregoing strictures. It was written for the very purpose of confuting adversaries from their own mouths—with this one definite aim; and most fully has it answered its author's intention. It has done its work, and all the real ends of such a compilation have been answered by it; so that any thing more of the sort is unnecessary. But the thing which "Juris Consultus" has done, for a right reason and with a proper purpose, others have done, and others may do for a wrong reason, and an end that is very blamable. That is, either for the purpose of ear-tickling praise, or as if the testimonies were in themselves valuable or of real worth. To my mind the dying witness of a Herbert, who all his life had lived under the full operation of the system; yes, of the humblest peasant, who has called the Church his mother from his cradle, and lived in her and been trained by her, is worth all the puling random talk of all the dissenting divines and advocates that ever opened mouth. S. G.

The Churchman.

New-York: Saturday, June 8, 1844.

Church Periodicals.

There is much practical wisdom and Christian charity in the remarks of our Presiding Bishop (which are given in another column) in regard to Church periodicals. They *are* a most powerful agency, and a just appreciation of their importance, a fostering care of them, and an enlightened and generous judgment of the labors of those who conduct them, will do much to elevate their character and increase their usefulness. No good whatever is done to them by querulous complaints, blind censures and impotent menaces.

In reply to the suggestion of "M. E. R." we beg to say, that should the Churchman be *applied for* by any of our missionaries for missionary purposes it will be furnished.

The Sermon of Dr. Jarvis, (on our first page,) besides its other merits, has an interest for its bearing on the school question.

The excellent testimony in behalf of the Prayer-book in the leading article on our last page should not be passed over, because it is from a Society Report.

Paget's Sermons on Daily Duties, an extract from which will be found on our last page, is in press, and about to be published by Mr. Sparks.

Dr. Spring and the General Theological Seminary.

We take the following from the Daily Dime, a paper published at Louisville, Kentucky, and devoted at present to reports of the proceedings of the General Assembly of the Presbyterians, which is in session at Louisville:

Dr. Spring, presented a memorial from the Synod of Missouri, on the subject of appointment of Chaplains in the Navy, which sets forth that, by the orders of the Secretary of the Navy, all Chaplains are required to wear the Sacerdotal robe, and protesting against this procedure as contrary to the spirit of the Constitution of the United States, which recognizes no one sectarian form of worship or clerical dress above another.

Rev. Dr. Spring, would on his own responsibility, move that this memorial be referred to a Special Committee. He thought that the *Episcopal* Church in the United States, was assuming high and dangerous grounds. He further thought this denomination of Christians, by their assumption and movements, were fast verging towards the principles and practices of the *Hierarchy of Rome.*

The Doctor hoped that this motion would prevail, and that the subject would go to a Special Committee for investigation. He resided very near one of the Seminaries of the *Episcopal Church*, and possessed a knowledge of some of its movements, which he would take occasion to communicate to the House at a fitting moment. He deemed the subject fraught with vital importance to the Presbyterian Church, and the country.

The motion to refer to a Special Committee was adopted unanimously.

We are sorry that a regulation, innocent in itself and probably prompted by a mere regard to decency and order, should meet with the opposition of so respectable a body as the General Assembly of the Presbyterian denomination. But we are at a loss to see why Dr. Spring should fancy that the Secretary of the Navy, in issuing such orders, shows any favor to "the *Episcopal* Church." The "Sacerdotal robe," as the term is popularly used, is not peculiar to us; it is worn by Romanists and the Dutch Reformed, Lutherans, Unitarians, &c., and an attempt was lately made, as we remember, to secure its use among the Presbyterians in New Jersey. But what is the "Sacerdotal robe" required by the Secretary's orders? We presume the black gown; and if so, how absurd for Dr. Spring to regard the Secretary as favoring "the *Episcopal* Church!" Does he need to be informed that we consider the surplice (a white vestment) to be the sacerdotal robe, and account the black gown no better than a relic of Geneva? In making any regulation on the subject, the Secretary has merely, as it seems to us, declared that the Chaplains of the United States are not to be exempted from the operation of a principle which is recognized by all nations, civilized and barbarian; and in prescribing the Genevan gown (if this be the "sacerdotal robe") the same functionary has but shown a becoming deference to the popular feeling which still clings to a usage of Presbyterian origin.

This, however, is a matter in which we feel no particular interest, and to which we should not have adverted but for its connexion with another matter in which we are more immediately concerned. If Dr. Spring be correctly reported, we have just reason to complain of his remarks. What Dr. Spring *thinks*, indeed, is a matter which he is entitled to settle with himself; but when his thoughts assume the form of public accusations, he is bound, we apprehend, to support them by proof. The charge that our Church is "fast verging," or verging, "towards the principles and practices of the Hierarchy of Rome," relates to a matter of fact, and if true, its truth may be made apparent. Will Dr. Spring have the goodness to favor us with the specifications and proofs of the charge? He has hinted at some proofs to be derived from the proceedings of the General Theological Seminary, by declaring that he "possessed a knowledge of some of its movements;" will he have the goodness to make this "knowledge" public, and tell the world what these "movements" are? He has promised to communicate this "knowledge" to the General Assembly, perhaps in secret conclave; will he have the goodness to produce it publicly and in the light of day, before it is used to our disparagement by a thousand hidden and irresponsible assailants in different parts of the country?

We know of no foundation for these charges; and we call upon Dr. Spring either to disclaim the language ascribed to him or to produce the proof of his accusations.

LITTELL'S LIVING AGE contains the flower of the Foreign Periodical Literature, and is withal an exceedingly cheap publication. It is issued every Saturday at 12½ cents a number, each number containing about 30 pages, and of inviting appearanceas respects paper and type. The editor has chosen Boston for the centre of his operations, that having become the point of communication with the Old World, and the arrival of the steamers enabling him to furnish the American public with the utmost despatch and promptness. While in charge of the Museum of Foreign Literature the editor acquired a high reputation for his selections, which were generally made with taste and judgment. The Living Age promises to be conducted with renewed zeal and on right principles. We know of nothing better in the way of light literature, and shall venture to recommend it warmly to our readers. We have been particularly pleased with the article on "Hume and his influence on History," and hope the editor will give one article at least of the same tone in every number. There is enough of fictitious narrative among the selections to satisfy any reasonable desire for that sort of reading. The work has been but lately commenced, having reached only the third number, so that those who wish to subscribe will have an advantage in doing so without delay. The agents in New York are Mowatt & Co. and Burgess & Stringer.

CHAMBERS' EDINBURGH JOURNAL.—This work, which has a weekly circulation of 60,000 copies in the British Isles, is now republishing by the worthy and enterprising editor of the Albion, Dr. Bartlett. It is republished at a price which will yield no profit. Dr. Bartlett has been urged to this enterprise by the solicitations of many friends who are desirous of seeing some substitute for the French novels and other trashy publications now so generally in the hands of the rising generation, male and female. The reputation and character of the work are well known, and we heartily wish the publisher success in his laudable design.

PATRICK, LOWTH AND WHITBY.—The first volume of this excellent commentary is now complete, and closes with the book of Joshua. The paper and typographical execution are exceedingly creditable, and we hope the work will be extensively patronized.

We take pleasure in copying the following from the Commercial Advertiser:—

☞ The managers of the Ladies' Depository are happy to inform the public, that this institution is now in successful operation, and prepared to receive orders for needlework in every variety. They return their thanks to all who have contributed to their aid in sustaining them through past difficulties, trusting to a continuance of their liberality, to insure them against similar circumstances in future. Contributions in work or money thankfully received at the depository 476 Broadway.

Perhaps a brief account of the object had in view by the institution to which the preceding card relates may be needful to some readers. That object is simply to afford assistance, in the best way, to persons who have undergone reverses in condition, and who find themselves obliged to exert, for subsistence, skill or accomplishments that were acquired merely for amusement. Orders for work are received at the Depository, and given out to respectable females in the circumstances above adverted to, thus enabling them to provide for their own wants and those of their families, while yet their feelings are spared the mortification of being known to their employers, with whom they have perhaps associated in former and more prosperous days. We are assured that the operations of the society have been, in this way, extensively beneficial, and that its prospects of greater usefulness are increasing. The names of the managers are a perfect guarantee for the respectability and responsibility of the institution.

In stating lately the fact of Dr. Hampden's refusal of a degree to Mr. Macmullen in consequence of his affirming that the Church of England teaches that a change takes place in the elements at consecration in "the Lord's Supper," we expressed the belief that the convocation of the University would set its seal of reprobation on Dr. Hampden. We had then not been apprised of the fact, communicated by a correspondent of the Banner of the Cross, that the statute by which it was proposed to legalize such proceedings for the future had been rejected by an overwhelming majority. A correspondent of the English Churchman, referring to the action of Convocation, says:

Thursday, May 2, the feast of St. Athanasius, was a remarkable day in the annals of the University of Oxford. The two contending parties there met in battle array in their House of Convocation. On the one side were ranged the Heads of Houses, on the other the Masters of Arts;—the Hebdomadal Board against Convocation. There is no mistaking the question; it was a contest, and both sides were prepared to consider it such. 341 votes to uphold the authority of Convocation, 21 in favor of the Hebdomadal Board; not, indeed, that the simple members of Convocation voted all in one way, or the Heads of Houses all in the other: but that the question decided really was whether the Heads of Houses are, or are not, to usurp the powers of the whole Convocation, of which they are an inconsiderable number, and, of necessity, need not all be members of it. The whole Statute submitted to the House was thrown out as a worthless thing, with scorn and contempt. The Heads of Houses have lost the confidence of Convocation, and Convocation has told them so in plain unmistakeable English. Men came up from all parts of the kingdom. Yorkshire and Cornwall contributed their portion; and the poor curates from Wales forgot their poverty in their hatred of this new usurpation. The Heads have had a lesson read to them at last, and may they have the good sense to learn it! * * *

Convocation has recovered itself from its lethargy, and summarily avenged its abused confidence. It has placed the Hebdomadal Board in an ignominious position—such is the confession of one of its most active members. Whose fault is this? Had the Heads of Houses consulted their own fellows upon these public questions, they would have been spared this humiliation. They choose to live upon Olympus, and no wonder they are punished when they appear among their masters. The Statute which they expected to carry through Convocation by a majority of 5 to 1, was thrown out by a majority of 16 to 1. It is not a matter of exultation to the victorious party, but rather of serious alarm; for surely such blindness and perverseness on the part of the Heads of Houses may have a deeper and more awful origin than a mistaken calculation of their supposed resources.

And the editor of the same paper remarks:—

The circumstance that only twenty-one persons could be found to support the new Theological Statute proposed last week by the Board of Heads of Houses in the Oxford Convocation—that body which has usually received their suggestions with such extreme deference; and that of that number more than half should be members of their own board, while not fewer than 341 voted against it, is a phenomenon which may well demand some explanation. The cause lies deeper than in any provisions of the Statute, objectionable as they were. We ourselves mixed largely with the majority on Thursday last, and we have no hesitation in saying that the universal feeling in men's minds was, that they were going to pass a vote of censure upon the Heads of Houses. Why else, indeed, should Devonshire, and Yorkshire, and Wales, have poured forth their voters, when there was already a majority of ten to one against the Statute resident within the University itself? No, we believe that there was a most general impression abroad that Convocation was called to pronounce a censure upon the Board of Heads of Houses. It was a spontaneous and energetic protest against a course of conduct, at once truckling and tyrannical, which has been pursued now for several years, and has been gradually alienating respect and sympathy from this body. The attempt to repeal the Statute passed against Dr. Hampden (by the very men who had proposed it;) the persecution of Dr. Pusey and Mr. Newman; the support which has been afforded to Dr. Hampden against Mr. Macmullen; the unfairness manifested in appointing to offices* in the University, and the continual encroachment upon the privileges of Convocation; these things, taken together, have generated a settled distrust in the minds of the great majority of members of Convocation, which seemed to come to a head in the vote of Thursday last. We do hope that this lesson may not be lost upon the hebdomadal Board. It is a most serious evil when a governing body loses the confidence of those whom it is called to govern.

Church Property.

A bill has been lately introduced into the British Parliament by the ministry, for the purpose of obviating difficulties that may occur upon a similar emergency to that which has arisen out of the Trusteeship of Lady Hewley's charity. The distinctive feature of the bill is that uninterrupted enjoyment of such property for thirty years shall constitute a prescriptive right, without reference to the intention of those who bequeathed it. The bill was supported by the Lord Chancellor (Lyndhurst) and Lords Brougham, Cattenham and Campbell. It was strongly opposed by the Bishops of London and Exeter; the former of whom announced that he saw so little chance of carrying his views into effect that he would not divide against the bill; whereupon *the whole bench of bishops immediately left the house.*

In support of the bill, the Lord Chancellor argued:

What is the object of this section, and what is the state of the law which it is calculated to remedy? Some charities with respect to places of worship were established at a time when, by law, the species of worship for which they were instituted was illegal. Subsequently acts of Parliament have been passed legalizing that form of worship. That species of worship which was illegal at the time these charities were founded has since become legal according to the law of the land. The more liberal character and spirit of the present age have repealed those statutes which declared that form of worship to be contrary to law. Notwithstanding this alteration of the law, as at the time these charities were founded they were illegal, it has been considered that that defect has not been remedied; and to prevent such charities from being vacated by processes in the courts of equity, I have introduced this clause into the present bill. The object of the clause is this—that these charities should be considered, in respect to their foundation, as if they had been founded subsequently to the passing of the act which legalized this form of worship. What can be more reasonable—what can be more just than such a measure? If it had been legal at the foundation of these charities, the charities themselves would have been legal. It is now legal. Why should we not, then, legalize the charities? It is sought to set aside these charities, and to declare them altogether void; and for what purpose? That they may be vested in the Crown, and devoted to purposes entirely different from those for which they were endowed.

Now, as to the material point to which the opposition to this bill is directed. Nothing can be more simple than the provision I propose. A place of worship is established by a deed, or by a will, by some benevolent person. That place of worship has been established for a period, perhaps, of 150 or 200 years. For a long period of time—for 30, 40, 50, or 70 years, the congregation meeting at that place of worship have entertained the same religious opinions and doctrines. No change whatever has taken place during that time; but it is a matter of speculation what was the opinion of the original founder. He has not, in his deed of trust, declared what were the doctrines and opinions which he was desirous of having preached and inculcated in the place of worship be established. Why are we not to take the usage which has prevailed for so long a period of time as evidence of the *original intention* of the founder? If, in the deed, he had declared his will and intention that particular doctrines should be preached and inculcated, to such a case this clause does not apply. But it does apply to such a case as I have mentioned,—where the founder has not laid down in terms what were the particular doctrines he wished to be preached,—what was the precise object of his foundation. If parties have uniformly, from time to time, during a long period, continued the same uniform and constant usage with respect to religious services and the doctrines preached in a place of worship, I ask why it is not reasonable to take that usage as evidence of what the intention of the founder was, instead of allowing the title of the occupant, under such circumstances, to be impeached in a court of justice? My noble and learned friend who sits near me stated, on a former occasion, the nature of the principle upon which this bill is founded. It is a principle known to our law that uniform possession during a long series of years established a title. This is a great principle of our law; it is a principle of the law of every civilized nation—a principle we have drawn from the wise jurisprudence of ancient Rome. That principle we apply to our civil rights; why should we not apply it to a case of this description? Parties value their right in property of this nature more highly, perhaps, than in property of any other description. The place of worship as to which the question arises may have been frequented by their forefathers for a long period of time; the burial-ground attached to it contains the remains of their valued parents and friends. Is it not, therefore, most important that the principle we apply to our civil rights should also be applied to this mixed description of property? With respect to civil rights, a person obtains possession of property; if he does so by a flagrant act of violence, yet if he is allowed to continue in the uninterrupted possession of that property for a long series of years, and not for a very long period according to the present law, his title becomes indefeasible.

This is an old established principle of law of this country; but it is material to consider how this principle has been recognized and extended in modern times, for the purpose of showing how much importance has been attached to it, and how much we value that principle. Every one knows that this rule of law did not extend to the Crown—the Crown was supposed to be so much engaged in public affairs and devoted so much to public interests, that it had not the opportunity of actively superintending its own particular interests. The Crown, therefore, was excepted from this general rule. Perhaps another principle was also applicable to the case of the Crown—that the weakness, supineness, and negligence of the immediate possessor of the Crown should not impair the rights of his successor. This, for a long period of time, was the law of this country. In modern ages, however, it was considered a false principle that the rule of limitation should not apply to the Crown as well as to private interests, and after much consideration and discussion Parliament adopted the rule, putting an end to the exception to which I have adverted. But that is not all. In still more recent times, another exception has had continuance almost to our own day—indeed, to our own day. I mean in the case of the Church. The Church was

* Take for example the recent appointment of Bampton Lecturer. Archdeacon Manning, beyond comparison the ablest divine of the day, is passed over, together with Messrs. Sewell, Maurice, Keble, &c. &c., and a man of fourth or fifth-rate ability is selected, whose only recommendation is, that he is *not* a High Churchman. This is really too paltry.

an exception. Time did not run against the Church for the reason I have already stated, viz., that the interests of the Church as a corporation should not suffer from the supineness and negligence or connivance of persons immediately in the possession of the life interests. The Church, therefore, was excepted out of the rule. How have we treated that exception? We have had again the case before us—the policy of the rule—the importance of it to the interests of society to put an end to litigation, and to quiet titles, as previously in the other cases. Even in the case of the Church, and in our own day, within a few years from this time, an act was passed for the purpose of imposing a period of limitation even to the titles and property of the Church.

LORD BROUGHAM.—By Lord Tenterden's Act.

THE LORD CHANCELLOR.—Yes, the act was brought in by Lord Tenterden, one of the most accurate lawyers and most zealous defenders of the Church, and whom no man could suspect of looseness or laxity upon such a subject. He thought this so important to society, that he considered it inconsistent with public policy and the interests of the country that the exception should longer exist. Why have I entered into these details? For the purpose of impressing upon your lordships the importance of the rule I have stated, and the universality of its application; and I ask your lordships if, with respect to all civil rights, the property of the Crown, and the property and rights of the Church, this rule is to be applied, why should it not be applied in the particular case which is now the subject of your lordships' consideration? Why, if persons have been in possession for a long series of years of property devoted to the worship of the Supreme Being, and that worship carried on in a particular form, inculcating particular doctrines, why should not that establish a right in that instance as indefeasible as in the particular case to which I have adverted? This was the principle of the bill which was shortly announced by my noble and learned friend on a former night, and it is upon this principle that I rest this bill.

What is the practical effect of the bill? The clauses of the bill do not apply to cases where a foundation has in it terms of express trust, stating particular doctrines which are to be preached and inculcated in that place; and why? Because in that case a departure from those doctrines and opinions must be a wilful departure from the doctrines intended to be inculcated by the founder. But when no such limitation is imposed, or nothing of that kind is to be found in the body of the deed, but when you are to be left to conjecture as to the particular opinions of the founder, and from various collateral circumstances as to what his intentions were,—to obviate a necessity of such an inquiry—to prevent litigation of a most expensive and difficult kind—for the same purposes as those for which the Statute of Limitations has been imposed, this particular clause has been introduced into the bill.

The necessity of some such provision as the bill contemplates was further illustrated by reference to the vexatious suits in the case of Lady Hewley's Charity, the settlement of which involved the litigants in an expense of nearly £30,000 sterling.

The bill was passed by a large majority; the objections to it are concisely stated in the Protest of the Bishop of Exeter.*

Clerical Changes.

The Rev. Richard Cox having resigned the rectorship of St. John's, Troy, desires his letters and papers directed to No. 20 John street, New York.

The Rev. Clement M. Butler, late rector of the Episcopal Church in Georgetown, D. C., has been instituted rector of Grace Church, Boston.

To Correspondents.

"W. A." and "Robert Court" are unavoidably deferred. They shall appear in our next.

For the Churchman.

Mr. Editor,—Your opinion on the following question will greatly oblige A SUBSCRIBER.

June 4, 1844.

Ought the Christian Church, in framing rules or canons for the government of her members, to be influenced by any legislative enactment that directly violates a *divine* precept?

Answer. No.

For the Churchman.

Maryland Convention.

BALTIMORE, June 1, 1844.

My Dear Sir,—The Annual Convention has just adjourned at 11 A.M., and it occurs to me that some information as to its proceedings may be acceptable to you. The attendance, both of clergy and laity, was unusually large, and several topics of great interest were discussed and determined; but all in peace. The Rev. Mr. Atkinson, of St. Peter's Church, Baltimore, preached the opening sermon. It was a sound statement and earnest inculcation of the duty of the clergy "to teach with authority," and of the basis on which, *in the Church*, that authority rests. A fixed rule of the Convention prevented any formal request for the publication of the sermon, but as this request has been made otherwise by a number of the clergy, we hope soon to see Mr. Atkinson's sermon in print. Its circulation must be useful.

The Bishop preached on the second day of the Convention. This sermon (which is to be published by order of the Convention) appeared to many of those who heard it to be one of very unusual excellence even among the productions of our Bishop. His design was to exhibit Apostolical Authority in the Church the safeguard against error on every hand—the *grievous errors of Rome*, not less than those of the unnumbered sects.

The sermon on the third day of the Convention was by the Rev. Mr. Mackerheimer: an earnest warning to faithless and indifferent Churchmen.

The Bishop's Address and the Report of the Standing Committee on the state of the Church, united in representing our prospects as, on the whole, unusually encouraging. No deaths had occurred among the clergy, but clerical changes had been numerous.

Among the most important measures were the elections of Standing Committee and Delegates to the General Convention. These, however, resulted wholly, and by a large majority, at the first ballot, in favor of sound Church principles. The excellent Standing Committee of last year was re-elected.

The Delegates to the General Convention are the Rev. Drs. Wyatt, Spencer, Mason, and Rev. Mr. Atkinson,—and Hon. Judge Chambers, S. J. Donaldson, Esq., A. C. Magruder, Esq., and Dr. Jas. Stewart.

The votes between this and the opposite nomination averaged from 90 to 95, against 32 to 40.

The majority of the Committee on the admission of new Churches into union with the Convention reported adversely to one such application, that of a new vestry organized by separation from St. John's Church, Hagerstown, on the ground that such separation was *needless* and *schismatical*. The minority of the Committee made a counter report. The case was most ably argued, quite at length, chiefly by the members of the Committee, and the conclusion was the adoption of the report of the majority of the Committee by a vote taken by orders,—ayes, clergy 44, laity 27; noes, clergy 21, laity 17.

The Church in Maryland has thus solemnly and decisively forbidden, on the avowed ground of its being *schism*, the separation of a party of a congregation from its authorized and acknowledged pastor on the plea of difference in opinions and tastes.

No question was raised at any time touching the proceedings of any other Bishop or Diocese. An attempt was made this morning to regulate the official signature of the Bishop to the Journal of the Convention, but the Convention promptly refused to listen to any discussion on such a question.

Of course no little interest or excitement arose on questions like these. But thanks to Him who ruled in our midst, peace and quiet prevailed. Maryland is no longer a divided diocese. The Bishop has won upon the confidence and esteem of his clergy and people, and Churchmen look forward to many years of growth in unity as well as in numbers, in peace as well as in truth; that whole truth, of which the Church of God is the pillar and ground. A CHURCHMAN OF MARYLAND.

* The protest of the Bishop of Exeter will be given in our next; the whole article having been found too long to be conveniently inserted in one number.

For the Churchman.

New Jersey Convention.

The Annual Convention of the Diocese of New Jersey assembled in Grace Church, Newark, on Wednesday, May 29th, when Morning Prayer was read by the Rev. Andrew Bell Paterson, assisted in the Lessons by the Rev. Charles James Sterling, late of the Diocese of Barbadoes. The Ante-Communion Service was read by the Right Rev. the Bishop of the Diocese, the Rev. Dr. Ogilby reading the Epistle. The Sermon was preached by the Rev. William Staunton, and was an able and interesting exposition of the subject of Christian unity, showing the futility of any other mode of attaining or preserving it than that of adherence to "the old paths" of the apostles and martyrs. The Holy Communion was administered by the Bishop assisted by the Rev. Dr. Barry. The Convention was then organized for business; the Rev. Mr. Paterson, the Secretary of the last Convention, was unanimously elected Secretary on the nomination of the Rev. Dr. Ogilby. The Convention remained in session until Thursday evening. Its proceedings throughout were marked by great unanimity and good feeling. The Address of the Bishop, which was read on Thursday after Morning Prayer, was of unusual interest. Though more than two hours were occupied in its delivery, it was listened to with unflagging attention to its very close. Among the topics discussed by the Bishop, in connection with the detail of his Episcopal acts, with great eloquence and power, were—the duty of the Parishes to see that their Pastors have an interest in the Widows and Orphans Fund, by the payment of the annual subscription, which in many cases they are wholly unable to pay for themselves—the practice of some parishes to *hire* their ministers for a limited term, much as one would "hire a man to feed his horse or milk his cow"—central Church schools in connexion with itinerant missionary labors—the course to be pursued by Churchmen in times like the present. We hope it will speedily be published. The officers chosen are as follows:—

Standing Committee.—Of the Clergy: Rev. John Croes,* Rev. M. H. Henderson, Rev. R. C. Moore, Rev. Harry Finch. Of the Laity: Daniel Babbitt, M.D., H. A. Ford, J. P. Flemington, J. C. Garthwaite.

Deputies to General Convention.—Of the Clergy: Rev. C. Dunn, Rev. G. Y. Morehouse, Rev. E. D. Barry, D.D., Rev. J. D Ogilby, D.D. Of the Laity: John Potter, Archer Gifford, C. C. Stratton, Isaac B. Parker.

Supplemental Deputies.—Of the Clergy: Rev. A. Stubbs, Rev. A. Ten Broeck, Rev. J. A. Williams, Rev. Wm. Staunton. Of the Laity: R. B. Aertsen, R. W. Howell, R. S. Field, D. J. Canfield.

Trustees of the General Theological Seminary.—Rev. Harry Finch, Rev. J. A. Williams, Rev. M. H. Henderson, Rev. A. Ten Broeck, Rev. A. Stubbs, Messrs. John Potter, J. W. Condit, Hanford Smith, Franklin Smith.

From the Southern Churchman.

Episcopal Convention of Virginia.

Rev. and Dear Brother,—I send you a brief sketch of the proceedings of our Convention just closed.

Wednesday, the 15th inst., was the day appointed for the meeting of the Convention at Lynchburg; and on that day, at 11 o'clock, the services were commenced in St. Paul's Church. The annual Introductory Sermon was preached by the Rev. Mr. Boyden, from Ephesians iv. 15: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Immediately after the services were concluded, the Convention was called to order by Bishop Meade, and in due course was regularly organized. The preliminary step for this, occupying the remainder of the morning, no other business was transacted, and the Convention adjourned to meet at 9 o'clock next day.

Thursday, 9 A. M., after the introductory prayer, Bishop Meade proceeded to read the account of his labors for the past year, which was followed by his pastoral address, on certain important points, in the character, tendencies and doctrines of our Church. When this report and address were concluded the Convention adjourned to attend Divine service.

The Rev. Mr. Mann preached an instructive sermon on prayer, from Job xxi. 15, "What profit shall we have if we pray unto him?"

Bishop Johns followed in a strain of solemn and cogent exhortation, commending the subject to the hearts and practice of all present.

At the meeting of the Convention, after singing, Bishop Johns read the account of his Episcopal labors during the year, which he concluded by a brief, but clear and decided, yet temperate expression of his views on the chief points, wherein we believe true doctrine and sound religion to have been assailed within the last few years. Bishop Johns maintained in his address those great fundamentals of the faith which are so conspicuous in his preaching, and which are not less characteristic, whatever is urged to the contrary, of the Episcopal Church, in her justly claimed Protestant character, than they are truly Scriptural and evangelical.

Rarely have such addresses been received by such a body with a more cordial, responsive spirit. All, clergy and laity, seemed pervaded by the solemn sense of gratitude to God, that our beloved Church in this Diocese is watched over, guarded and served by Chief Shepherds, thus able to perceive, wise to point out, and faithful to pursue the path of truth, soberness and godliness, in these times of discord and contention.

On Friday morning the Convention met at 10 o'clock. After spending an hour in the transaction of business, adjourned for divine service.

Dr. McGuire preached a sermon full of that sound doctrine and practical wisdom, for which it is our privilege to look, in ministers of his experience and character, on the text, Matt. iii. 8, "Bring forth, therefore, fruits meet for repentance."

The session of the few hours after service was occupied in business details, no recital of which could be interesting.

Saturday morning—the election of delegates to the General Convention, to meet next fall, came on, and here the mingled decision and conservative spirit of the body were exhibited. After some twenty nominations ballots were cast, and on the first balloting all the four clerical and two of the lay-delegates were elected, and the other two, immediately after, and this without much previous consultation, but from a general persuasion, that the men among us, well known to be sound men and true, ought to represent our Diocese, in that approaching General Convention, which may prove one of the most important ever assembled. The gentlemen elected are the Rev. Drs. Empie, McGuire, and Sparrow, and the Rev. J. Grammer; P. Williams, S. H. Lewis, R. H. Cunningham, and W. C. Macfarland.

Dr. McGuire, from the Committee on the state of the Church, now presented their report.

This report is, as you well know, one of the most interesting and important documents annually presented to the Convention:—founded, as it is, on the records of the parishes, for the year, and presenting in a general view the marked features therein exhibited, of prosperity and encouragement, or of disappointment and discouragement; and committed as it yearly is, to the most experienced of the clergy and laity, it is looked for with no little interest. Dr. McGuire, in behalf of the committee, in presenting this report, congratulated the Church on the encouraging facts exhibited in the records of the past year, and in the present state of the Diocese. These facts he briefly enumerated, viz:—the harmony of Bishops, Clergy and Laity; the diligence of ministers, and the increase in numbers and piety of communicants, in the parishes; the unusual number of new parishes formed; and the great increase in the number of our candidates for holy orders. In concluding the report, a response was made, clear and distinct, yet very calm and moderate, to the addresses made by the Bishops; and setting forth briefly but impressively the real sentiment and unaltered position of the Diocese. This report was unanimously accepted by the Convention, and we must hope that it will prove an omen, and an instrument of good to the Church at large.

The reports of the financial and other committees were made, and all the business of the Convention completed.

Among other resolutions adopted, was one relieving the Assistant Bishop from Episcopal duties for such period as he may deem requisite, to enable him to undertake an agency towards raising funds for the endowment of one or two Professorships in our Theological Seminary. The Convention adjourned to meet in Fredericksburg on the third Wednesday in May, 1845.

Although the business of the Convention then closed on Saturday afternoon, other things remain to be related, had I the time: of the solemn services of Sunday, and of the deepest interest to those who have the heart to sympathize in such services and such scenes. The confirmation of about twenty persons by Bishop Johns at an early hour on Sunday morning—the ordination of an alumnus of our Seminary to the priesthood, by Bishop Meade—at 11 o'clock, after a very faithful and impressive sermon by Bishop Johns, the partaking of the holy communion by Bishops, Clergy, and people, in such large numbers, and under such touching associations; and the parting scene at night, when, after counsel and exhortation from their beloved Bishops—each bade farewell to all. But I forbear, the hearts of those who have witnessed such things among us in other years, will fill up this imperfect sketch, and no description could give to others an adequate impression of scenes like these, imparting to the Christian brotherhood of our Diocese a pleasant foretaste of the followship of heaven.

* At a meeting of the Standing Committee, after the Convention had adjourned, Mr. Croes resigned. Rev. J. A. Williams was elected in his room, and Rev. Mr. Finch chosen President of the Committee.

Episcopal Convention of Mississippi.

The Protestant Episcopal Church, for the Diocese of Mississippi, held their Nineteenth Annual Convention in Jackson last week. The Convention assembled on Thursday morning, in the Senate chamber of the Capitol. There were present, besides thirty or forty lay delegates, the following divines:

Rt. Rev. Jas. H. Otey, D.D., Provisional Bishop.
Rev. F. W. Boyd, Rector of Christ ch., Vicksburg.
Rev. W. C. Crane, " St. Paul's ch., Woodville.
Rev. D. H. Deacon, " St. Mary's ch., Laural Hill.
Rev. C. A. Foster, " Christ ch., Holly Springs.
Rev. J. S. Green, " Epiphany ch., Claiborne co.
Rev. D. C. Page, D.D. " Trinity ch., Natchez.
Rev. A. Matthews, " Holy Evangelist, Hernando
Rev. N. W. Camp, " St. Andrew's ch., Jackson.
Rev. W. F. Halsey, " Christ ch., Columbus.
Rev. James A. Fox, Warren co.
Rev. F. L. Hawks, D.D., Holly Springs.
Rev. B. B. Killikelly, D.D., Grand Gulf.
Rev. A. P. Merrill, Port Gibson, Claiborne co.
Rev. J. Henshaw, Macon, Noxubee co.

Service was performed twice every day and three times on Sunday. During the session of this Convention, eight adults were baptized, and nineteen were confirmed.

We gather from Bishop Otey's address to the Convention, that he has labored long and arduously for the Church in this State; but inasmuch as the address will be published before long, we forbear to particularize. In consequence of his arduous and increasing labors in his own proper Diocese, (Tennessee,) Bishop Otey desired to be released from the provisional charge of this Diocese, if the Convention approved the step, and would go into the election of a Bishop. The result was, that the Convention declared it to be highly desirable and practicable to elect a Bishop, and immediately measures were taken to proceed to the election. Rev. F. L. HAWKS, D.D., of Holly Springs, (late of St. Thomas's Church, city of New York,) was unanimously elected.

Resolutions expressive of the high esteem in which Bishop Otey was held by the Diocese, and of a proper appreciation of his labors among us, and also of the regret felt at parting with him, were unanimously adopted.

The following resolutions were offered by the Rev. Dr. Hawks:—

Whereas, The Church in this Diocese must look to the education of the rising generation as, under God, the most efficient means at present of producing an enlightened and consistent attachment to the truth and order of the Gospel: Therefore, resolved,

1. That it is highly expedient this Convention should take means for the establishment of suitable Schools and Seminaries in the Diocese.

2. That it is especially necessary to encourage and aid in the successful and permanent establishment, by this Convention, of a Literary Institution of the highest order, fully competent to afford to our sons an education as complete as they can obtain any where in the United States; that such institution of the whole Diocese, being held in trust for the Convention, and that its advantages should be open alike to the sons of all, whether they be Episcopalians or not.

3. That such an institution shall be founded at Holly Springs, and that the following gentlemen, viz:—Hon. Edward Turner, Hon. A. M. Clayton, Joseph Dunbar, Richard T. Brownrigg, James S. Johnson, Dr. Edward H. Styles, Wm. R. Norcom, Robert Hughes, Dr. Page, Rev. W. C. Crane, and Rev. F. L. Hawks, be authorized in the name of the Convention, and in behalf of the Church, to solicit the aid of Churchmen, and take other means throughout the Diocese in founding and endowing the same.

It is generally understood that Dr. Hawks has devoted much of his time and attention to this subject.

On the whole, we have never attended the sittings of any body that we thought calculated to do more by way of upholding any party or church. There was manifested throughout the whole Convention, a unity of feeling, an esprit de corps, without any thing like sectarianism, that must eventuate a deep founded and enduring Episcopal Church. Much interest was manifested by the citizens of Jackson. Success to the good cause, under every modification of Christian faith through the whole land.—*Southron.*

PLYMOUTH ROCK.—We copy the following (says the Gospel Mesenger) from the Witness and Advocate, in relation to Mr. Hall, whose change of views of the ministry was lately noticed by us:

The Rev. R. B. Hall.

We mentioned a fortnight ago, the fact of this gentleman's withdrawal from his pastoral charge, in the Orthodox Congregational connection, with a view to ordination in the Protestant Episcopal Church. A correspondent adds to what we have said, the following:—

"He has the reputation of being a man of talent, of piety, and of being generally respected and beloved in the town in which he resides. The step he has taken has been a painful one, and has cost him sacrifices which men of less principle would be slow to make. He leaves a large and wealthy society, where his temporal wants are abundantly provided for; he endangers ties of friendship, and perhaps of kindred, which to him as to others are dear beyond computation; and he receives in return, what shall we say? a regular and valid commission to preach the blessed gospel; and for the rest, he knows not what he receives. Of one thing he is sure, however; and that is, that the promise of the Saviour, 'Lo, I am with you alway, even unto the end of the world,' made to his authorized ambassadors, cannot fail. To this he doubtless clings; and in this hour of painful separation from warm friends and true, draws from it comfort and support. A part of his papers are already before the Bishop and the Standing Committee. May his return to the primitive fold of Christ be promotive of God's glory, the Church's good, and his own happiness."

Changes of this kind are of such frequent occurrence, that we do not often think it necessary to speak of them, except simply to record the fact. It is remarkable that at a time when Episcopacy is undergoing so thorough a sifting, the changes should be all in one direction. This fact should excite serious inquiry among our dissenting brethren. It certainly has a meaning. There never was a time when more prejudice was excited against the Episcopal Church than at the present; or when its principles were more earnestly opposed. The best talents in the other denominations are employed to crush our principles; and yet every day brings us new triumphs. Our Zion is constantly enlarging her borders, and winning strong adherents from the ranks of her opposers. Surely there must be something invincible in the positions taken by our Church, or *some* of her sons would occasionally be drawn from their posts. The subject is worthy the solemn consideration of all concerned.

Died.

On Sunday morning, June 2d, in the 23d year of his age, LEWIS E. A. EIGENBRODT, son of the late L. E. A. Eigenbrodt.

On Tuesday morning, 4th inst., JONATHAN H. LAWRENCE, Esq., aged 82 years.

Calendar.

June.

9. First Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Second Sunday after Trinity.
23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

July.

7. Fifth Sunday after Trinity.
14. Sixth Sunday after Trinity.
21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

Diocesan Record.

Bishop Onderdonk's Appointments for Visitation.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Second Sunday after Trinity, June 16, A. M. St. Andrew's Church, *New York*; 4 P.M. Morrisania, *Westchester County.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Tuesday, July 2, Portchester, *Westchester County*, Consecration A. M., Confirmation P. M.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.* Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Wednesday and Thursday, July 17 and 18, St. Paul's College, College Point.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County*; 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Tenth Sunday after Trinity, August 11, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 13 and 14, *Essex County* Mission.

Eleventh Sunday after Trinity, August 18, Pleasant Valley, *Duchess County.* Tuesday 20, Lithgow.—Thursday 22, Patterson, *Putnam County.*

Sixteenth Sunday after Trinity, September 22, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

GENERAL THEOLOGICAL SEMINARY.—The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will meet in St. John's Chapel, in the city of New York, on Wednesday, the 26th of June, 1844, at 6 o'clock, P. M.
By order. EDWARD Y. HIGBEE, Sec'y.

NOTICE.—The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School Room of St. John's Chapel, on Tuesday, 25th instant, at 5 o'clock, P. M. The managers are requested to attend without further notice.
June 8, 1844. ANTHONY TEN BROECK, Sec'y.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be held on Wednesday, June 26th, in St. Luke's Church, in the city of New York, at 7 P. M. A full and punctual attendance of the members is requested.

The annual Sermon will be delivered the same evening. Divine service to commence at 8 P. M.
June 8. By order. W. WALTON, Rec. Sec'y.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The regular meeting of the Board of Managers will be held at the Church Depository on Tuesday next, the 11th inst., at 5 o'clock, P. M.
June 8. WM. H. BELL, Sec'y.

PROTESTANT EPISCOPAL TRACT SOCIETY. The regular meeting of the Board of Trustees will be held at the Church Depository on Tuesday next, the 11th inst., at half past 5 o'clock, at which time an election will be necessary, to fill the vacancy of Recording Secretary. THOS. C. BUTLER, Agent.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Prot. Episcopal Church in the United States of America," will be held at St. John's Church, in the city of New York, on Wednesday, the 19th of June next, at 5 o'clock, P. M.
June, 1844. P. VAN PELT, Sec'y.

☞ The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, Esq., 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. The funds thus raised will be appropriated towards the completion of the Church edifice now in progress of erection. June 8.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.
June, 1844. C. H. WILLIAMSON, 72 Murray st.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. June, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
June, 1844. 296 East Broadway.

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 29t ult. has received the following sums:

From St Luke's ch, Hope, N J, per Rev W Jaques, for Constantinople, $5; do, do, for China, $10—$15; St John's ch, Port Hamilton, N Y, on Whitsunday, per Rev J D Carder, rector, $13; through W H Hubbard, Esq, R A, Richmond, Va, Mrs A Shiblett, $10; Mrs E Adams, $4, half, $7; Mrs Bayler, $5; Mrs E Marshall, $10; Rev G Lemmon, $5—$20; St Thomas's ch, Cray co, per Rev J Earnest, half, $8 50; Western parish, Charles City co, W L Lovell, $10; Convention at Lynchburgh, per Mr Wm Williams, Russell parish, Bedford co, half, $7 50; do, do, Mrs E Hulter, $10; St James's ch, Culpepper co, for Africa, $15 67; St Martin's, Hanover co, half, $21; do, do, for China, $5; St John's ch, Mecklenburg, half, $2 76; St John's ch, Lunenburg, for Africa, $10; T G Good, Bottletout co, $5; Miss E Langhorne, Roanoke co, $2 50; Mrs Catlit, Port Royall, for Africa, $10; a lady of Mechlenburg co, St James's ch, for press for Africa, $30; Christ ch, Charlotteville, $47 21; St Paul's ch, Lynchburg, $33 50; Walker's ch, Albermarle co, half, $5 50; Miss A M Fitzhugh, per Rev S Fowle, $1; Trinity church, Staunton, Augusta co, monthly prayer meeting, $12 20; do, do, Mrs H Strobleay, $3; do, J B Thompson, 25 cts—$15 45; Antrim parish, Halifax co, per Rev J Grammar, viz, Mrs L A Leigh, $1; Mrs D Chalmers, $7 50; Miss S Bruce, $35; Mrs E Bruce, $15; C H Cabiness, $1; Mrs E M P Lee, $1 50; Mrs Lucy Nelson, $1 50—$1 for for Africa; Mrs E A Bourne, 50 cts; Mrs F Green, $1; Mrs M E Grammar, $10; Mrs E S Easley, $1; Mr J C Bruce, $30, for Africa—$377 59; Trinity ch, Rutland, Vt, Rev J H Hicks, half, $8; Trinity ch, Plattsburgh, for Africa, $19; a lady of same ch, for Africa, $2—$21; on account of bequest of late F S Key, Esq, per Charles Howard, Esq, Baltimore, $67 20; through Edmund Wilcox, Esq, R A, Phil, from a member of St Paul's ch, Phil, for support of Richard Newton, Africa, $20; S school of Trinity ch, West Chester, per Rev Mr Newton, for China, $6 50; Jackson, West Tennessee, collection, per Rev L Jansen, half, $1 35; Male Missionary Society, Grace ch, Phil, per Francis Hoskins, treasurer, $10; Zion ch, Charleston, Jefferson co, Va, for China, $10; for Africa, $39—$49; A B, Beaufort S C, through Messrs Stavely & Co, for China, $10; Committee of Appropriation, St Andrew's ch, Phil, per G W Taylor, treasurer, for Africa, $3; for Greece, $2; an Episcopalian of Chester co, Penn, $200; St James's ch, Lancaster, Pa, for Africa, $12; monthly offerings, half, $56 81; Juvenile Missionary Society, half, $5; general Sunday school, half, $4 37; Infant S school, half, $2 50; Female Missionary Society, Mt Holly, N J, per Miss E Kempton, for Africa, $3; S school of do, do, $7 62; Mr Mills, Jerseytown, Pa, per Rev W H Bournes, $2—$395 15; through B Howard, Esq, Treasurer Mass Board of Missions, from Mrs D, of Worcester, $5; Rev A B Hard, Arlington, Vt, half, $16—$21. Total, $917 94. J. SMYTH ROGERS, Treasurer,
New York, June 5, 1844. 57 Wall-st.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 29th ult., has received the following contributions:

From St Luke's ch, Hope, N J, $3 86; a lady of Trinity ch, Plattsburgh, $1; through W H Hubbard, Esq, R A in Richmond, Va, from Rev C J Gibson, of Petersburgh, A S Neblett, half, $5; Mrs E Adams, half, $2; St Thomas's ch, Orange co, half, $8 50; Russell parish, Bedford co, half, $7 50; St Matthew's ch, Hanover, $21; St John's, Mecklenburg, half, $2 77; Walker's ch, Albermarle, half, $5 50; and the following sums from the Rev John Grammar of Halifax, Mrs E Clark, $5; Mrs Leigh, $1; Mrs D Chalmers, $7 50; Miss S Bruce, $40; Mrs E Bruce, $15; Mrs E A Bruce, $10; Col Cabness, $1; Mrs Lee, $1 50; Mrs Nelson, $1 50; Mrs Bonner, 50 cts; Mrs Wanhop, 50 cts; Mrs Green, $1 50; Mrs Grammer, $2 50; Rev G Grammer, $10—total, $149 72; anonymous, through the post office, $10; Calvary ch, Smithland, Ky, $5; Ch at M A, for mission in Ashe co, N C, $22 50; through Edmund Wilcox, Esq, R A in Phil, from Rev L Jansen, Tenn, half, $1 36; Male Missionary Society, Grace ch, Phil, $25; St Andrew's ch, do, $3; an Episcopalian of Chester co, Pa, $120; a gentleman of Pittsburg, $10; monthly offerings of St James's ch, Lancaster, half, $56 81; Juvenile Missionary Society of the same, half, $5; Sunday school, do, half, $4 38; infant do, half, $2 50; Female Missionary Society, Mount Holly, N J, $16 56; Mrs Mills of Jerseytown, Pa, $2; Mrs Baldwin of Sugar Loaf, Pa, 50 cts—total, $247 11; Rev A B Hard of Arlington, Vt, half, $16. Total, 455 19.
THOMAS N. STANFORD, Treasurer,
June 5, 1844. 139 Broadway, New York.

The Treasurer has also the satisfaction of acknowledging the receipt of the additional sum of $22 50, from the Ch at M A, towards the purchase of books for the Nashotah Mission Library.

Further sums are needed for this object, and are respectfully solicited, and will be expended under his direction.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Rev Wm B Ashley, rector of St James's ch, Derby, Ct, constituted a life member, by a communicant of that church, added to $10 previously contributed, $15; St James's ch, Derby, Ct, Rev W B Ashley, rector, $10 69; Mr and Mrs S Governeur, annual subscribers, $8; St John's ch, Islip, Rev D V M Johnson, rector, $2; Ch of Ascension, Rev G T Bedel, rector, $101 16; St John's ch, Troy, Rev Richard Cox, $12; Henry I Seaman, subscriber, $4; St Thomas's ch, Mamaroneck, Rev J M Ward, rector, $6. Total amount, $158 85.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 5, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Rev Joseph Scott of Derby, constituted a life member by a communicant of St James's ch, Derby, Ct, $10; contribution from St James's ch, Derby, Ct, Rev Wm B Ashley, rector, $10 69; Samuel Governeur, a subscriber, $1; St Luke's ch, Brooklyn, Rev J W Diller, rector, $5 14; Ch at M A, $2 50; St John's ch, Islip, Rev D V M Johnson, rector, $2; Ch of Ascension, Rev G T Bedel, rector, $87 66; Churches of Ascension and Holy Trinity, Carol co, Md, Rev D H Buel, rector, $5; Miss Gibbs, an annual subscriber, $5; H I Seaman, subscriber, $2. Total amount, $130 99.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 5, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 22d ult., the following contributions, viz:—

From St Ann's ch, Brooklyn, Rev Dr Cutler, rector, $10; Ch of the Ascension, New York, Rev G T Bedell, rector, $83 15; Trinity ch, New Rochelle, Rev Dr Coit, rector, $25; Samuel Governeur, Esq, $5; Mrs Samuel Governeur, $2. Total amount, $125 15.
C. N. S. ROWLAND, Treasurer,
June 5, 1844. 55 Water street.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of $2 50, from the Ch at M A, a contribution to the funds of the institution.
JOHN W. MITCHELL, Treasurer,
G. P. E. S. S. U.
New York, June 5, 1844.

CITY MISSION.—The Treasurer of the N Y P E City Mission Society has received the following sums, from April 5th to May 12th, 1844:

From John Haggerty, $25; D O Cushman, $10; A Stewart, $10; F Schuchardt, $5; W S Wetmore, $25; Mrs James Sheafe, $20; J F Sheafe, $20; C N S Rowland, $10; St Mark's ch, $10 48; Ch of the Ascension, $164 19; O Camman, $10; St John's chapel, $192 05; St Paul's chapel, $183 06; G G Van Wagenen, $10; Benjamin Loder, $20; David Austen, $10; I Butterthwaite, $5; G F Allen, $5—$10; J Smyth Rogers, $5; J B Herrick, $25—$30; P M Lydig, $20; J O Camman, $5—$25; Parishioner of St Paul's ch, $5; Wm Mulligan, $15; Wm Bard, $8—$23. Total, $817 78. LEWIS PHILLIPS, Treasurer,
June 5, 1844. No. 54 Wall street.

Contributions for Sailor's Manual received

From Mrs Lindsay, $1 50; T F C, $6 50; by hands of Rev Mr Leavenworth—Adelphi, $6; cash, $5; Israel Russel, $3; George Shields, $5. A lady of All Saints' ch, by Rev B C C Parker, $2; Jacob Lorillard, $5. Total amount, $34.
June 5. T. C. BUTLER.

ST. PAUL'S CHURCH, PATCHOGUE, L. I.—The subscriber in behalf of the Wardens and Vestrymen of St. Paul's Church, Patchogue, L. I., acknowledges the receipt of the following sums, in aid of the erection of their church:

From A Tredwell, $10; Hosea Webster, $5; David Moore, $10; Rev E M Johnson, $5; Mr Dumont, $3; Charles E Doughty, $2; O D Burtis, $3; Mrs R Carter, $5; St James's ch, Newtown, L I, a collection, per Rev George A Shelton, $8 12. Total, $51 12.
D. V. M. JOHNSON,
New York, June 4, 1844. Missionary.

N. B. Further donations are earnestly solicited, and may be sent to Mr. Thomas C. Butler, 20 John street.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE DIOCESE OF NEW YORK.—The Treasurer acknowledges the following sums, being contributions to the Episcopal Fund of the Diocese:

From St Peter's ch, New York, Rev Dr Smith, $12 71; Christ ch, Rev T F Tiffany, $5 75; St Stephen's ch, New York, Rev Mr Price, $18 50. Total amount, $36 96. JAMES F. DE PEYSTER,
New York, June 5, 1844. 51 South-st.

JUBILEE COLLEGE.—The subscriber in behalf of Bishop Chase thankfully acknowledges the receipt of the following sums, being contributions to the above Institution:

From E Blake, Esq, Charleston, S C, a remittance, $112; Christ ch, Pelham, $30. Total, $142.
JAMES F. DE PEYSTER, Treasurer,
New York, June 5, 1844. 51 South-st.

The "Society for the Relief of Poor Widows with Small Children," gratefully acknowledges the receipt of $14 13, the Whitsunday communion offerings from the Chapel of St Paul's College, College Point.
S. L. HOFFMAN, Secretary.

A FUNERAL SERMON,
On the Death of the Rev. Arthur Carey.
Just Published—Second Edition.

THE JOY OF THE SAINTS, a discourse on the third Sunday after Easter, A. D., 1844. Being the first Sunday after the intelligence of the death of the Rev. ARTHUR CAREY, A. M., an Assistant Minister in the Church of the Annunciation, New York. By the Rev. SAMUEL SEABURY, D.D., Rector of said Church. JAMES A. SPARKS,
June 8. Churchman's Bookstore, 109 Nassau st.

DEVOTIONS FOR THE SICK ROOM.
Preparing for the Press, and will be published at an early day.

DEVOTIONS FOR THE SICK ROOM, and for Times of Trouble; Compiled from Ancient Liturgies, and the Writings of Holy Men. From the first London edition. Edited, with alterations and additions, by WILLIAM BERRIAN, D. D., Rector of Trinity Parish, New York. J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.
June 8. up stairs.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

WILL republish as early as practicable, WITH BEAUTIFUL ILLUSTRATIONS, the following books recently received from England.

THE SHADOW OF THE CROSS—*An Allegory.* By the Rev. W. Adams, M. A.

THE DISTANT HILLS—*An Allegory.* By the same author.

LATE PUBLICATIONS OF THE UNION.

Beavens's Help to Catechising—120 pages 18mo. stiff pasteboard covers.

The *same*, on fine paper, with an *Introduction* by the author, 144 pages, 18mo., fine muslin.

The Rector's Visits, or *Stories on the Lord's Prayer.*

The *Children of Hazlewood School.*

James Ford, or The Heedless Boy.

The Early Called—A Gift for Bereaved Parents. By the Rev. W. H. Lewis.

The Juvenile Repository. Vols. 1, 2 and 3. Being the republication of a portion of Burns's (London) Juvenile Series.

The Adorning of Good Works.

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belonging to this priory. It had been previously granted to Sir William Paulet, by Henry the Eighth. Not many years afterwards, the Marquis of Winchester, (a son of the above mentioned Lord Treasurer,) became heir to the property, and disposed of the pavement and all the magnificent sepulchral monuments of the nobility, for the paltry sum of *one hundred pounds.* Well might an antiquarian like Weever sigh over their loss. A word or two now touching the fraternity, who were ejected so unceremoniously and unexpectedly from their ancient abode, in the sixteenth century. Fuller was no eulogist or admirer of those effluent Churchmen, lay or clerical, who brought themselves into unenviable notoriety by acrimonious disputations. But he was an ardent friend of learning, and a true lover of justice and equity. He would not withhold praise where it was proper to bestow it, or defame even the wrangling or irrascible scholar. And thus he speaks impartially, of the Augustines. "To give these *Augustine Fryers* their due, they were good *Disputants;* on which account they are remembered still in *Oxford* by an Act performed by *Candidates* for Mastership, called *keeping* of Augustines."* He also refers to them in another place in speaking of the founding of Wadham College in 1613, he says: "that the University did by a particular Statute impose it as an Exercise upon all that were to proceed Masters of Art, that they should first be disputed upon by the *Augustine* Fryers, which old Statute is still in force, produced at this day for an equivalent exercise, yet styled, *Answering Augustines.*"† From these historical references, it is evident, that the habitation of the Augustines was distinguished for being a microcosm or seed-plot of learning in former times; and the brotherhood, were schoolmen of no ordinary reputation or mental ability. So at least Fuller was inclined to rate, or consider them, in his glance at their order, or foundations. Bishop Nicholson, in his general account of British Ecclesiastical historians, thus alludes to two of their most conspicuous writers: "The first of their Historiographers was *Geoffrey Hardib,* Canon of *Leicester,* and Privy Councellour to King *Edward* the Third, in the year 1360, who was an eminent Preacher, a great Divine, and (amongst many other things) wrote *De rebus gestis Ordinis Sui.* The next, and the last that I know of was *John Capgrave,* who was sometime Provincial of the Order; and he allotted one of his many volumes to the subject, *De Illustribus Viris Ordinis S. Augustini.*"‡

The imagination of a traveller will naturally, and unconsciously, wander back to distant periods, when the hour and place unite in giving an abstracted tone to the mind, from meditating upon the memorials of antiquity, or the traditionary renown of an ancient neighborhood. My reveries at Austin Friars however, were interrupted very unexpectedly, by a musical freak, and droll scene—suggesting materials for the pencil of some modern Hogarth—occasionally exhibited in the bye-ways, or retired nooks of London.

The principal character in the picture, was one of those jocund imps, that do act

"Such antic and such pretty lunacies,
That spite of sorrow, they will make you smile."

A little chimney-sweep, was straining his treble voice, and exercising his flexible limbs by the enactment of an odd pantomimic vagary—song and dance combined—indigenous, and introduced hither from my native land.

His performance beneath the aged walls of Austin Friars, to an admiring and fantastic group of spectators, was a curious spectacle. Each time that the joyous and sooty minstrel, "*turned about, and wheeled about,*" to give the characteristic action to this queer farrago of fun and nonsense, there would be a universal burst of applause, or an explosion of loud laughter from the by-standers. Thus the hereditary domain, and quiet haunts of the brotherhood, displayed a cluster of dingy, vivacious mortals; and echoed with sounds of unrestrained merriment. Although a very whimsical illustration of the versatile spirit of the nineteenth century, it was a revel not quite in accordance with sober meditation, or trains of thought connected with the Middle Ages, and quickly put to flight all further speculations touching the scholastic attainments of the original inmates of Austin Friars. D.

* Fuller's Church History. Book vi. p. 273. Folio edition of 1655.

† Ibid. Book x. p. 68.

‡ See his English Historical Library. Vol. ii. p. 198. London, 1697.

For the Churchman.

Opinions of Bishop Chase, of Illinois.

1. *The Church distinct from sects of all names, "from the Romanist to the Mormon."*

. . . "There is a great prejudice against the primitive Church merely because she is *primitive.* Were the Episcopal Church of modern origin—could she salute with 'the right hand of fellowship,' the many sects that surround her, who are but of yesterday—could she say to all, from the Romanist to the Mormon, 'We are all brethren,' how easy would it be to live in favor? But would that be the favor of God? If what we learn from the facts of the Holy Scriptures and the history of the Church in the apostolic ages be *the truth,* God's blessing is found not in relinquishing it to please man, but in retaining it to please Him."—*Address to Convention,* 1843.

2. "*The Editors*" and "*the religious periodicals of our primitive Church.*"

. . . "Let that most laborious and worthy class of our primitive community, the editors, be encouraged by their Bishops to act in concert, and put forth all their strength, and call in the abilities of others to contend earnestly for the faith once delivered to the saints—a faith which believes God's word and promises, [and] manifests itself more by works of love and obedience, than by any Antinomian boastings. . . .

. . . Indeed there is good evidence to believe that the dangers to which the Apostolic Church is in the present day exposed, are duly appreciated by that talented class of men who conduct our weekly and monthly periodicals. With scarcely one exception, they all unite with one heart in sustaining this ark of the covenant, the Church of the living God. May the Jehovah strengthen them in their pious work. . . .

. . . To human view, in this country there is nothing which can so effectually co-operate [in behalf of primitive faith and holiness] as the religious periodicals of our primitive Church. Let these faithful men 'abide in the ship' where God hath stationed them; and we trust they will find safety, and God's name will be glorified."—*Ib.*

3. "*Church periodicals*" *should be as free from "dissent" as from Romanism; and if so, may be usefully disseminated. . . .*

"Sincerely believing that the spread of the Gospel of Jesus is the design pursued by the Church periodicals, I would say, as the result of long experience on the frontiers, that to disseminate them in the western country, is among the best of ways to fulfil the will of God in accomplishing the number of the elect before the coming of the great day. Every missionary, of every grade, should have his hands full of them to distribute. Speaking the language of the Church, (and we hope there will be no outlandish, lisping shibboleth of Rome, or dissent discovered in them,) the maternal voice of the Lamb's Bride will be regarded; her soothing accents will win the hearts of her wandering children, and in her faithful bosom they will be cherished unto eternal life."—*Ib.*

It is gratifying to a friend to you, Mr. Editor, to find your primitive relation to Romish and Protestant sectarists so distinctly occupied by our venerable presiding Bishop, as it is to observe his high commendation of you in your "labor of love and duty," and of your "excellent periodical," which "so effectually" serves "our primitive community." In a time, when you are not too generally well spoken of, and when your "excellent periodical" is too freely decried as a fomenter of evil rather than as an instrument of so great good as the Bishop attributes to it, it may be well that the above opinions go more abroad, and you and yours enjoy their benefit. As these opinions were given to his Convention, it is a wonder that the good Bishop had not some one to rise and move a consideration of their propriety, or perhaps to enter a protest. But perchance this fashion was not yet.

The Bishop seems greatly desirous that his "missionaries should have their hands full" of your papers, to aid them in their work of instructing the ignorant, and bringing those who are out of the way into the fold. Cannot some six copies of "The Churchman," by any means be placed at the disposal of each of the Bishop's missionaries as a beginning of the realization of his wishes? Will not you call attention to this? Yours, &c., M. C. R.

For the Churchman.

Was the Paper offered by Mr Duer at the last Convention a Resolution?

Mr. Editor,—In a communication which appeared in your paper of the 18th inst., I endeavored to show that the true answer to the question which heads this article was the negative. Out of the several positions then taken in support of this conclusion, one has called forth a reply from a number of Mr. Duer's friends, both clerical and lay, to which I propose to make a brief answer.

The conclusion, thus sought to be overturned, is that drawn from the address of Mr. Duer and his ninety-nine friends to the laity, and which for more convenient reference I here insert, together with the answer. "In the address of the one hundred, referring to this paper, (Mr. Duer's dissent,) the following language is held: 'Under these circumstances the mode adopted for this purpose (the expression of dissent) seemed the most unexceptionable as *least liable to provoke exciting debate, and as avoiding any attempt to commit the Convention, or its members, except so far as they might* INDIVIDUALLY *choose to become parties to the act.*' Here, then, from Mr. Duer himself and ninety-nine of his friends, we have a key which unlocks his prefatory remarks, and reveals the real nature of the instrument. 'He did not wish to excite discussion, he did not bring the paper forward for debate.' The construction of Mr. Duer's friends 'that this was merely his *own wish,* and that the very fact that he indicated this *hope* (?) shows he *considered* and *believed debate might arise*' is denied by Mr. Duer himself, who says the MODE he adopted was the *one* 'least calculated to provoke exciting debate.' The only way by which debate could have been provoked was by offering a resolution for the consideration of the House. But Mr. Duer adopted a mode to prevent debate. This MODE, then, must have been some other than that by resolution."

The answer to this argument is as follows: "To say that Mr. Duer did *not* 'consider and believe debate might arise,' because he declares that the mode adopted for the expression of opinion was the one 'LEAST calculated to provoke exciting debate,' is an absolute *non sequitur.* Nay, the selection of a mode *least* calculated to excite angry discussion, in fact indicated both a consciousness that a controversy might spring up, and the earnest wish to avoid it as far as possible, by taking a course *least* likely to produce it. It is clear, therefore, that Mr. Duer did not choose a line of action which would wholly and necessarily cut off all debate, but rather one which might prevent exciting debate."

It will not, I apprehend, be very difficult to show that the clergy and laity who penned that reply, have been contending against a shadow which they have themselves created. They have first drawn a deduction not warranted by the language of that communication, and then proceeded in the work of destroying the creation of their own hands.

It will be borne in mind that the only object of that communication was to show that the dissent of Mr. Duer was not in fact a resolution. The first argument used in support of that position, was drawn from the expressions used by Mr. Duer himself, in the remarks by which the introduction of this paper was prefaced. He then stated "that he did not bring the paper forward for discussion, he did not wish to excite debate, that he offered the paper merely to be read and entered on the minutes." These expressions it was contended, would not bear the explanation sought to be given them by Mr. Duer's friends, in support of their position that the paper *was* a resolution, viz., that they *only* expressed his *own wish* that there should be no debate, while he was in reality fearful that debate might arise; but that they proved the paper was *not* a resolution, by showing it was offered *not* for the decision of the House, but merely to be read and placed upon the minutes without discussion, and that Mr. Duer's *wish* to avoid discussion was in *that way* to be accomplished.

Near the end of that communication the extract, above set forth, from the address to the laity by Mr. Duer and his ninety-nine friends was given. The object for which this extract was made, was thus stated: "If however stronger proof of the nature of this document (the dissent) be wanting, it has been voluntarily furnished by Mr. Duer himself, and ninety-nine other gentlemen who have united with him in bearing unwitting testimony to the light in which it was held by them." It is clear, then, that this extract was introduced in that communication to show the opinion of Mr. Duer, and his ninety-nine friends, as to the character of the dissent. In pursuance of that object the remarks quoted above were made, and the evidence which that extract furnished against the construction given to Mr. Duer's introductory remarks by his defenders, pointed out. They, to sustain the ground they had taken, that Mr. Duer's dissent *was* a resolution, finding his prefatory remarks somewhat inconsistent with such a position, considered it necessary to attempt to harmonize the discrepancy, and to explain away the force of the language used by him on that occasion, and therefore *contended* "that it *merely* expressed his (Mr. D.'s) *own wish,* that there should be no discussion, and that the very fact that he indicated this *hope* shows he considered *and believed debate might arise,*" and consequently (for this was the burden of their proof) so far from there being any discrepancy in the matter, Mr. Duer's language actually proved that he *did* regard the paper offered, *as a resolution.* That the extract from the address proves Mr. Duer did *not* so regard it is, it is contended, abundantly shown, in my last communication, and that it denies the construction placed by Mr. Duer's defenders upon that gentleman's introductory remarks follows as a necessary consequence, unless they wish to convict him of the inconsistency of affirming it to be a resolution, at one time, and denying that it was so intended, at another.

The narrow deduction drawn and combatted by the gentlemen, clerical and lay, that this extract was made to prove that Mr. Duer "did *not* consider and believe debate might arise," is, it will be perceived, entirely the creature of their own formation, and they have shown themselves equally felicitous in building up, as in tearing down, houses of straw. But the conclusion there reached, that the address denied the construction given by Mr. Duer's defenders to his introductory remarks, by stating that Mr. Duer adopted a mode least likely to provoke exciting debate, and thus showing that it was not *merely his wish,* but also his *design,* not to provoke discussion, remains unshaken and untouched.

These gentlemen next attempt to controvert the position taken in that communication, that since the dissent was offered as a *mode of avoiding* any attempt to commit the Convention, or its members, except so far as they might *individually* choose to become parties to the act, therefore it could not have been intended as a resolution for the action of the Convention. In this attempt they say: "*As a resolution offered for the action of the Convention, designed to censure the Churchman, no one, so far as we know, ever pretended to consider it.*" Very well. It was before admitted that the paper was not intended as a protest, and now we have the admission that it was not a resolution. But if such be the case, why was it the Bishop's duty to let it go before the Convention, for its consideration? The reply given by these gentlemen is this: "*because the dissent contained in fact, a request, tantamount to a resolution, for its entry on the journal, which superseded the necessity for a separate resolution.*" Really these gentlemen appear to be making a movement decidedly retrograde. They at one time held the following language: "this request was *in itself,* IN ITS VERY ESSENCE A MOTION, A MOTION IN WRITING *made by all the members of the Convention who signed the paper.*" Now however it is, *not* a resolution, but only something which is TANTAMOUNT to a resolution.

Further argument is useless. The friends of Mr. Duer, have been loud in denouncing the Bishop as trampling upon the rights of the Convention, and particularly of the laity, by not bringing Mr. Duer's paper before the House, contending 1st, that as a protest, it ought to have been allowed to go upon the minutes as a matter of right, and 2d, that being a resolution the Bishop was bound to take the opinion of the House upon it. The *first* ground was met by the Bishop's supporters, proved to be fallacious, and abandoned by his opponents. In reply to the second, it was shown that the paper was *not* a resolution, and consequently not entitled to the consideration of the House, and now *that* ground is abandoned, and the admission made, that that paper was not in fact a resolution, but merely contained something which was TANTAMOUNT to a resolution to have the paper placed upon the minutes. Surely, if the paper were not, in fact a resolution, (as is now admitted,) Mr. Duer was out of order, and the Bishop's course correct and orderly, and the flimsy pretext, that although there was in fact no resolution, offered for the action of the House, yet that there was something, in the opinion of Mr. Duer's friends, tantamount to one, cannot justify or even palliate the torrent of misrepresentation and unsparing denunciation, which has since been so recklessly poured forth. Ω.

For the Churchman.

The Testimony of Dissenters.

Mr Editor,—I wish, as an humble individual, to say a word or two to your readers in relation to a practice which is becoming quite too frequent and ordinary in our Church. I mean the gathering up of scraps from dissenting writers, in which acting under momentary convictions of conscience, or spasms of unusual kindliness, they have bepraised the Church of England or ourselves; and then complacently sending such scraps out to the world, as if they really were very important things. The multiplication of these *spicelegia* has of late become so alarmingly great, that a few suggestions about them will not, I hope seem inopportune.

In the first place, they seem to indicate a morbid and unhealthy sensitiveness, quite characteristic of the American people, but not, one would hope, *to be* as characteristic of the American Church. One great lesson that we have to learn, is to stand still and be buffeted for our well-doing, and yet to take it patiently: and it were surely better to do this at once than to endeavor to ward off our persecutors' blows, by any such appeals. While the true Churchman's spirit is always meek, it is yet always manly: and if persecution and abuse from dissenters be a pill needful for our ecclesiastical health, we may as well take it without the sugar-plum of a few soft words. Beside, of what possible consequence is it, as to the matter of fact, whether those without praise or blame, so long as that praise or blame has to do with our system and not with ourselves? For, of course, in regard to ourselves individually and our individual lives, we are bound to walk "honestly toward those that are without," and so far forth to regard their good or ill opinion. But to show any wish for it beyond this, is to exhibit just that morbid sensitiveness to public opinion, that unhealthy longing after popularity and the praise of men, which is such a pitiable characteristic of an anti-christian age: when the "religious public," the very worst type and embodiment of anti Christ, "as God, sitteth in the temple of God, showing himself that he is God." So far then as these collections indicate these things, they show us to be wanting in the true, chivalrous, undaunted spirit, which cannot stoop to dwell much on any praise, as knowing that praise is not an apostolic Christian's portion here: above all, on such praise as must be either unmeaning or insincere. So far, too, as they indicate this deficiency, they give but ill prospect for the future.

But again, what are such testimonies worth? Either nothing, or less than nothing. They come from persons utterly unacquainted with the Catholic system, and all its various workings; entirely ignorant of its practical effects upon men's spirits; without apprehension of its doctrinal connexions, its disciplinary regimen, or its ritual harmonies. From persons who cannot enter into, because they do not understand the polity of the Church or its training, or its ceaseless round of worship—all working together, all entering into each other; discipline bearing on doctrine, and doctrine on discipline, and both on the ritual, and that again on them, and all on the practical daily life. Now I repeat it, under such circumstances, what is such praise worth? Is it worth any thing, except as an expression of wonder? And are we gravely to toil through collections of dissenting wonderment?

There is only one supposition on which we can look upon these testimonies as being the offspring of the understanding. And by taking them in connexion with it we may perhaps learn a useful lesson, albeit at the expense of some of the self-gratulation which I suppose the collecting of them is designed to afford. If so be that our Church has been suffering, however unconsciously, the leaven of ultra-Protestism to be at work within her; if she has been losing her clear view of her distinctive position, distinction that is in regard to additions to, or defections from Catholic truth and practice; if she has been practically putting herself, or if her sons have placed her, on ground different from that on which her true position is, and more nearly allied to the ground of schism, and therefore more appreciable by dissenters; then of course we can understand and explain these praises. And they should be to us a source of shame and mortification, rather than of gratulation and exulting.

On the whole, it seems to me, that the main use of these testimonies, if testimonies they are, for one really hardly knows what to call them, is for the application of an *argumentum ad hominem.* For this they may be advantageously used. They have been, in the late pamphlet of "Juris-Consultus," which I would entirely except from any of the foregoing strictures. It was written for the very purpose of confuting adversaries from their own mouths—with this one definite aim; and most fully has it answered its author's intention. It has done its work, and all the real ends of such a compilation have been answered by it; so that any thing more of the sort is unnecessary. But the thing which "Juris-Consultus" has done, for a right reason and with a proper purpose, others have done, and others may do for a wrong reason, and an end that is very blamable. That is, either for the purpose of ear-tickling praise, or as if the testimonies were in themselves valuable or of real worth. To my mind the dying witness of a Herbert, who all his life had lived under the full operation of the system; yes, of the humblest peasant, who has called the Church his mother from his cradle, and lived in her and been trained by her, is worth all the puling random talk of all the dissenting divines and advocates that ever opened mouth. S. G.

The Churchman.

New-York: Saturday, June 8, 1844.

Church Periodicals.

There is much practical wisdom and Christian charity in the remarks of our Presiding Bishop (which are given in another column) in regard to Church periodicals. They *are* a most powerful agency, and a just appreciation of their importance, a fostering care of them, and an enlightened and generous judgment of the labors of those who conduct them, will do much to elevate their character and increase their usefulness. No good whatever is done to them by querulous complaints, blind censures and impotent menaces.

In reply to the suggestion of "M. E. R." we beg to say, that should the Churchman be *applied for* by any of our missionaries for missionary purposes it will be furnished.

The Sermon of Dr. Jarvis, (on our first page,) besides its other merits, has an interest for its bearing on the school question.

The excellent testimony in behalf of the Prayer-book in the leading article on our last page should not be passed over, because it is from a Society Report.

Paget's Sermons on Daily Duties, an extract from which will be found on our last page, is in press, and about to be published by Mr. Sparks.

Dr. Spring and the General Theological Seminary.

We take the following from the Daily Dime, a paper published at Louisville, Kentucky, and devoted at present to reports of the proceedings of the General Assembly of the Presbyterians, which is in session at Louisville:

Dr. Spring, presented a memorial from the Synod of Missouri, on the subject of appointment of Chaplains in the Navy, which sets forth that, by the orders of the Secretary of the Navy, all Chaplains are required to wear the Sacerdotal robe, and protesting against this procedure as contrary to the spirit of the Constitution of the United States, which recognizes no one sectarian form of worship or clerical dress above another.

Rev. Dr. Spring, would on his own responsibility, move that this memorial be referred to a Special Committee. He thought that the *Episcopal* Church in the United States, was assuming high and dangerous grounds. He further thought this denomination of Christians, by their assumption and movements, were fast verging towards the principles and practices of the *Hierarchy of Rome.*

The Doctor hoped that this motion would prevail, and that the subject would go to a Special Committee for investigation. He resided very near one of the Seminaries of the *Episcopal Church,* and possessed a knowledge of some of its movements, which he would take occasion to communicate to the House at a fitting moment. He deemed the subject fraught with vital importance to the Presbyterian Church, and the country.

The motion to refer to a Special Committee was adopted unanimously.

We are sorry that a regulation, innocent in itself and probably prompted by a mere regard to decency and order, should meet with the opposition of so respectable a body as the General Assembly of the Presbyterian denomination. But we are at a loss to see why Dr. Spring should fancy that the Secretary of the Navy, in issuing such orders, shows any favor to "the *Episcopal* Church." The "Sacerdotal robe," as the term is popularly used, is not peculiar to us; it is worn by Romanists and the Dutch Reformed, Lutherans, Unitarians, &c., and an attempt was lately made, as we remember, to secure its use among the Presbyterians in New Jersey. But what is the "Sacerdotal robe" required by the Secretary's orders? We presume the black gown; and if so, how absurd for Dr. Spring to regard the Secretary as favoring "the *Episcopal* Church!" Does he need to be informed that we consider the surplice (a white vestment) to be the sacerdotal robe, and account the black gown no better than a relic of Geneva? In making any regulation on the subject, the Secretary has merely, as it seems to us, declared that the Chaplains of the United States are not to be exempted from the operation of a principle which is recognized by all nations, civilized and barbarian; and in prescribing the Genevan gown (if this be the "sacerdotal robe") the same functionary has but shown a becoming deference to the popular feeling which still clings to a usage of Presbyterian origin.

This, however, is a matter in which we feel no particular interest, and to which we should not have adverted but for its connexion with another matter in which we are more immediately concerned. If Dr. Spring be correctly reported, we have just reason to complain of his remarks. What Dr. Spring *thinks,* indeed, is a matter which he is entitled to settle with himself; but when his thoughts assume the form of public accusations, he is bound, we apprehend, to support them by proof. The charge that our Church is "fast verging," or verging, "towards the principles and practices of the Hierarchy of Rome," relates to a matter of fact, and if true, its truth may be made apparent. Will Dr. Spring have the goodness to favor us with the specifications and proofs of the charge? He has hinted at some proofs to be derived from the proceedings of the General Theological Seminary, by declaring that he "possessed a knowledge of some of its movements;" will he have the goodness to make this "knowledge" public, and tell the world what these "movements" are? He has promised to communicate this "knowledge" to the General Assembly, perhaps in secret conclave; will he have the goodness to produce it publicly and in the light of day, before it is used to our disparagement by a thousand hidden and irresponsible assailants in different parts of the country?

We know of no foundation for these charges; and we call upon Dr. Spring either to disclaim the language ascribed to him or to produce the proof of his accusations.

LITTELL'S LIVING AGE contains the flower of the Foreign Periodical Literature, and is withal an exceedingly cheap publication. It is issued every Saturday at 12½ cents a number, each number containing about 30 pages, and of inviting appearanceas respects paper and type. The editor has chosen Boston for the centre of his operations, that having become the point of communication with the Old World, and the arrival of the steamers enabling him to furnish the American public with the utmost despatch and promptness. While in charge of the Museum of Foreign Literature the editor acquired a high reputation for his selections, which were generally made with taste and judgment. The Living Age promises to be conducted with renewed zeal and on right principles. We know of nothing better in the way of light literature, and shall venture to recommend it warmly to our readers. We have been particularly pleased with the article on "Hume and his influence on History," and hope the editor will give one article at least of the same tone in every number. There is enough of fictitious narrative among the selections to satisfy any reasonable desire for that sort of reading. The work has been but lately commenced, having reached only the third number, so that those who wish to subscribe will have an advantage in doing so without delay. The agents in New York are Mowatt & Co. and Burgess & Stringer.

CHAMBERS' EDINBURGH JOURNAL.—This work, which has a weekly circulation of 60,000 copies in the British Isles, is now republishing by the worthy and enterprising editor of the Albion, Dr. Bartlett. It is republished at a price which will yield no profit. Dr. Bartlett has been urged to this enterprise by the solicitations of many friends who are desirous of seeing some substitute for the French novels and other trashy publications now so generally in the hands of the rising generation, male and female. The reputation and character of the work are well known, and we heartily wish the publisher success in his laudable design.

PATRICK, LOWTH AND WHITBY.—The first volume of this excellent commentary is now complete, and closes with the book of Joshua. The paper and typographical execution are exceedingly creditable, and we hope the work will be extensively patronized.

We take pleasure in copying the following from the Commercial Advertiser:—

☞ The managers of the Ladies' Depository are happy to inform the public, that this institution is now in successful operation, and prepared to receive orders for needlework in every variety. They return their thanks to all who have contributed to their aid in sustaining them through past difficulties, trusting to a continuance of their liberality, to insure them against similar circumstances in future. Contributions in work or money thankfully received at the depository 476 Broadway.

Perhaps a brief account of the object had in view by the institution to which the preceding card relates may be needful to some readers. That object is simply to afford assistance, in the best way, to persons who have undergone reverses in condition, and who find themselves obliged to exert, for subsistence, skill or accomplishments that were acquired merely for amusement. Orders for work are received at the Depository, and given out to respectable females in the circumstances above adverted to, thus enabling them to provide for their own wants and those of their families, while yet their feelings are spared the mortification of being known to their employers, with whom they have perhaps associated in former and more prosperous days. We are assured that the operations of the society have been, in this way, extensively beneficial, and that its prospects of greater usefulness are increasing. The names of the managers are a perfect guarantee for the respectability and responsibility of the institution.

In stating lately the fact of Dr. Hampden's refusal of a degree to Mr. Macmullen in consequence of his affirming that the Church of England teaches that a change takes place in the elements at consecration in "the Lord's Supper," we expressed the belief that the convocation of the University would set its seal of reprobation on Dr. Hampden. We had then not been apprised of the fact, communicated by a correspondent of the Banner of the Cross, that the statute by which it was proposed to legalize such proceedings for the future had been rejected by an overwhelming majority. A correspondent of the English Churchman, referring to the action of Convocation, says:

Thursday, May 2, the feast of St. Athanasius, was a remarkable day in the annals of the University of Oxford. The two contending parties there met in battle array in their House of Convocation. On the one side were ranged the Heads of Houses, on the other the Masters of Arts;—the Hebdomadal Board against Convocation. There is no mistaking the question; it was a contest, and both sides were prepared to consider it such. 341 votes to uphold the authority of Convocation, 21 in favor of the Hebdomadal Board; not, indeed, that the simple members of Convocation voted all in one way, or the Heads of Houses all in the other: but that the question decided really was whether the Heads of Houses are, or are not, to usurp the powers of the whole Convocation, of which they are an inconsiderable number, and, of necessity, need not all be members of it. The whole Statute submitted to the House was thrown out as a worthless thing, with scorn and contempt. The Heads of Houses have lost the confidence of Convocation, and Convocation has told them so in plain unmistakeable English. Men came up from all parts of the kingdom. Yorkshire and Cornwall contributed their portion; and the poor curates from Wales forgot their poverty in their hatred of this new usurpation. The Heads have had a lesson read to them at last, and may they have the good sense to learn it! * * *

Convocation has recovered itself from its lethargy, and summarily avenged its abused confidence. It has placed the Hebdomadal Board in an ignominious position—such is the confession of one of its most active members. Whose fault is this? Had the Heads of Houses consulted their own fellows upon these public questions, they would have been spared this humiliation. They choose to live upon Olympus, and no wonder they are punished when they appear among their masters. The Statute which they expected to carry through Convocation by a majority of 5 to 1, was thrown out by a majority of 16 to 1. It is not a matter of exultation to the victorious party, but rather of serious alarm; for surely such blindness and perverseness on the part of the Heads of Houses may have a deeper and more awful origin than a mistaken calculation of their supposed resources.

And the editor of the same paper remarks:—

The circumstance that only twenty-one persons could be found to support the new Theological Statute proposed last week by the Board of Heads of Houses in the Oxford Convocation—that body which has usually received their suggestions with such extreme deference; and that of that number more than half should be members of their own board, while not fewer than 341 voted against it, is a phenomenon which may well demand some explanation. The cause lies deeper than in any provisions of the Statute, objectionable as they were. We ourselves mixed largely with the majority on Thursday last, and we have no hesitation in saying that the universal feeling in men's minds was, that they were going to pass a vote of censure upon the Heads of Houses. Why else, indeed, should Devonshire, and Yorkshire, and Wales, have poured forth their voters, when there was already a majority of ten to one against the Statute resident within the University itself? No, we believe that there was a most general impression abroad that Convocation was called to pronounce a censure upon the Board of Heads of Houses. It was a spontaneous and energetic protest against a course of conduct, at once truckling and tyrannical, which has been pursued now for several years, and has been gradually alienating respect and sympathy from this body. The attempt to repeal the Statute passed against Dr. Hampden (by the very men who had proposed it;) the persecution of Dr. Pusey and Mr. Newman; the support which has been afforded to Dr. Hampden against Mr. Macmullen; the unfairness manifested in appointing to offices* in the University, and the continual encroachment upon the privileges of Convocation; these things, taken together, have generated a settled distrust in the minds of the great majority of members of Convocation, which seemed to come to a head in the vote of Thursday last. We do hope that this lesson may not be lost upon the hebdomadal Board. It is a most serious evil when a governing body loses the confidence of those whom it is called to govern.

Church Property.

A bill has been lately introduced into the British Parliament by the ministry, for the purpose of obviating difficulties that may occur upon a similar emergency to that which has arisen out of the Trusteeship of Lady Hewley's charity. The distinctive feature of the bill is that uninterrupted enjoyment of such property for thirty years shall constitute a prescriptive right, without reference to the intention of those who bequeathed it. The bill was supported by the Lord Chancellor (Lyndhurst) and Lords Brougham, Cattenham and Campbell. It was strongly opposed by the Bishops of London and Exeter; the former of whom announced that he saw so little chance of carrying his views into effect that he would not divide against the bill; whereupon *the whole bench of bishops immediately left the house.*

In support of the bill, the Lord Chancellor argued:

What is the object of this section, and what is the state of the law which it is calculated to remedy? Some charities with respect to places of worship were established at a time when, by law, the species of worship for which they were instituted was illegal. Subsequently acts of Parliament have been passed legalizing that form of worship. That species of worship which was illegal at the time these charities were founded has since become legal according to the law of the land. The more liberal character and spirit of the present age have repealed those statutes which declared that form of worship to be contrary to law. Notwithstanding this alteration of the law, as at the time these charities were founded they were illegal, it has been considered that that defect has not been remedied; and to prevent such charities from being vacated by processes in the courts of equity, I have introduced this clause into the present bill. The object of the clause is this—that these charities should be considered, in respect to their foundation, as if they had been founded subsequently to the passing of the act which legalized this form of worship. What can be more reasonable—what can be more just than such a measure? If it had been legal at the foundation of these charities, the charities themselves would have been legal. It is now legal. Why should we not, then, legalize the charities? It is sought to set aside these charities, and to declare them altogether void; and for what purpose? That they may be vested in the Crown, and devoted to purposes entirely different from those for which they were endowed.

Now, as to the material point to which the opposition to this bill is directed. Nothing can be more simple than the provision I propose. A place of worship is established by a deed, or by a will, by some benevolent person. That place of worship has been established for a period, perhaps, of 150 or 200 years. For a long period of time—for 30, 40, 50, or 70 years, the congregation meeting at that place of worship have entertained the same religious opinions and doctrines. No change whatever has taken place during that time; but it is a matter of speculation what was the opinion of the original founder. He has not, in his deed of trust, declared what were the doctrines and opinions which he was desirous of having preached and inculcated in the place of worship he established. Why are we not to take the usage which has prevailed for so long a period of time as evidence of the *original intention* of the founder? If, in the deed, he had declared his will and intention that particular doctrines should be preached and inculcated, to such a case this clause does not apply. But it does apply to such a case as I have mentioned,—where the founder has not laid down in terms what were the particular doctrines he wished to be preached,—what was the precise object of his foundation. If parties have uniformly, from time to time, during a long period, continued the same uniform and constant usage with respect to religious services and the doctrines preached in a place of worship, I ask why it is not reasonable to take that usage as evidence of what the intention of the founder was, instead of allowing the title of the occupant, under such circumstances, to be impeached in a court of justice? My noble and learned friend who sits near me stated, on a former occasion, the nature of the principle upon which this bill is founded. It is a principle known to our law that uniform possession during a long series of years established a title. This is a great principle of our law; it is a principle of the law of every civilized nation—a principle we have drawn from the wise jurisprudence of ancient Rome. That principle we apply to our civil rights; why should we not apply it to a case of this description? Parties value their right in property of this nature more highly, perhaps, than in property of any other description. The place of worship as to which the question arises may have been frequented by their forefathers for a long period of time; the burial-ground attached to it contains the remains of their valued parents and friends. Is it not, therefore, most important that the principle we apply to our civil rights should also be applied to this mixed description of property? With respect to civil rights, a person obtains possession of property; if he does so by a flagrant act of violence, yet if he is allowed to continue in the uninterrupted possession of that property for a long series of years, and not for a very long period according to the present law, his title becomes indefeasible.

This is an old established principle of law of this country; but it is material to consider how this principle has been recognized and extended in modern times, for the purpose of showing how much importance has been attached to it, and how much we value that principle. Every one knows that this rule of law did not extend to the Crown—the Crown was supposed to be so much engaged in public affairs and devoted so much to public interests, that it had not the opportunity of actively superintending its own particular interests. The Crown, therefore, was excepted from this general rule. Perhaps another principle was also applicable to the case of the Crown—that the weakness, supineness, and negligence of the immediate possessor of the Crown should not impair the rights of his successor. This, for a long period of time, was the law of this country. In modern ages, however, it was considered a false principle that the rule of limitation should not apply to the Crown as well as to private interests, and after much consideration and discussion Parliament adopted the rule, putting an end to the exception to which I have adverted. But that is not all. In still more recent times, another exception has had continuance almost to our own day—indeed, to our own day. I mean in the case of the Church. The Church was

* Take for example the recent appointment of Bampton Lecturer. Archdeacon Manning, beyond comparison the ablest divine of the day, is passed over, together with Messrs. Sewell, Maurice, Keble, &c. &c., and a man of fourth or fifth-rate ability is selected, whose only recommendation is, that he is *not* a High Churchman. This is really too paltry.

an exception. Time did not run against the Church for the reason I have already stated, viz., that the interests of the Church as a corporation should not suffer from the supineness and negligence or connivance of persons immediately in the possession of the life interests. The Church, therefore, was excepted out of the rule. How have we treated that exception? We have had again the case before us—the policy of the rule—the importance of it to the interests of society to put an end to litigation, and to quiet titles, as previously in the other cases. Even in the case of the Church, and in our own day, within a few years from this time, an act was passed for the purpose of imposing a period of limitation even to the titles and property of the Church.

Lord BROUGHAM.—By Lord Tenterden's Act.

THE LORD CHANCELLOR.—Yes, the act was brought in by Lord Tenterden, one of the most accurate lawyers and most zealous defenders of the Church, and whom no man could suspect of looseness or laxity upon such a subject. He thought this so important to society, that he considered it inconsistent with public policy and the interests of the country that the exception should longer exist. Why have I entered into these details? For the purpose of impressing upon your lordships the importance of the rule I have stated, and the universality of its application; and I ask your lordships if, with respect to all civil rights, the property of the Crown, and the property and rights of the Church, this rule is to be applied, why should it not be applied in the particular case which is now the subject of your lordships' consideration? Why, if persons have been in possession for a long series of years of property devoted to the worship of the Supreme Being, and that worship carried on in a particular form, inculcating particular doctrines, why should not that establish a right in that instance as indefeasible as in the particular case to which I have adverted? This was the principle of the bill which was shortly announced by my noble and learned friend on a former night, and it is upon this principle that I rest this bill.

What is the practical effect of the bill? The clauses of the bill do not apply to cases where a foundation has in it terms of express trust, stating particular doctrines which are to be preached and inculcated in that place; and why? Because in that case a departure from those doctrines and opinions must be a wilful departure from the doctrines intended to be inculcated by the founder. But when no such limitation is imposed, or nothing of that kind is to be found in the body of the deed, but when you are to be left to conjecture as to the particular opinions of the founder, and from various collateral circumstances as to what his intentions were,—to obviate a necessity of such an inquiry—to prevent litigation of a most expensive and difficult kind—for the same purposes as those for which the Statute of Limitations has been imposed, this particular clause has been introduced into the bill.

The necessity of some such provision as the bill contemplates was further illustrated by reference to the vexatious suits in the case of Lady Hewley's Charity, the settlement of which involved the litigants in an expense of nearly £30,000 sterling.

The bill was passed by a large majority; the objections to it are concisely stated in the Protest of the Bishop of Exeter.*

Clerical Changes.

The Rev. Richard Cox having resigned the rectorship of St. John's, Troy, desires his letters and papers directed to No. 20 John street, New York.

The Rev. Clement M. Butler, late rector of the Episcopal Church in Georgetown, D. C., has been instituted rector of Grace Church, Boston.

To Correspondents.

"W. A." and "Robert Court" are unavoidably deferred. They shall appear in our next.

For the Churchman.

Mr. Editor,—Your opinion on the following question will greatly oblige A SUBSCRIBER.

June 4, 1844.

Ought the Christian Church, in framing rules or canons for the government of her members, to be influenced by any legislative enactment that directly violates a *divine* precept?

Answer. No.

For the Churchman.

Maryland Convention.

BALTIMORE, June 1, 1844.

My Dear Sir,—The Annual Convention has just adjourned at 11 A.M., and it occurs to me that some information as to its proceedings may be acceptable to you. The attendance, both of clergy and laity, was unusually large, and several topics of great interest were discussed and determined; but all in peace. The Rev. Mr. Atkinson, of St. Peter's Church, Baltimore, preached the opening sermon. It was a sound statement and earnest inculcation of the duty of the clergy "to teach with authority," and of the basis on which, *in the Church*, that authority rests. A fixed rule of the Convention prevented any formal request for the publication of the sermon, but as this request has been made otherwise by a number of the clergy, we hope soon to see Mr. Atkinson's sermon in print. Its circulation must be useful.

The Bishop preached on the second day of the Convention. This sermon (which is to be published by order of the Convention) appeared to many of those who heard it to be one of very unusual excellence even among the productions of our Bishop. His design was to exhibit Apostolical Authority in the Church the safeguard against error on every hand—the *grievous errors of Rome*, not less than those of the unnumbered sects.

The sermon on the third day of the Convention was by the Rev. Mr. Mackerheimer: an earnest warning to faithless and indifferent Churchmen.

The Bishop's Address and the Report of the Standing Committee on the state of the Church, united in representing our prospects as, on the whole, unusually encouraging. No deaths had occurred among the clergy, but clerical changes had been numerous.

Among the most important measures were the elections of Standing Committee and Delegates to the General Convention. These, however, resulted wholly, and by a large majority, at the first ballot, in favor of sound Church principles. The excellent Standing Committee of last year was re-elected.

The Delegates to the General Convention are the Rev. Drs. Wyatt, Spencer, Mason, and Rev. Mr. Atkinson,—and Hon. Judge Chambers, S. J. Donaldson, Esq., A. C. Magruder, Esq., and Dr. Jas. Stewart.

The votes between this and the opposite nomination averaged from 90 to 95, against 32 to 40.

The majority of the Committee on the admission of new Churches into union with the Convention reported adversely to one such application, that of a new vestry organized by separation from St. John's Church, Hagerstown, on the ground that such separation was *needless* and *schismatical*. The minority of the Committee made a counter report. The case was most ably argued, quite at length, chiefly by the members of the Committee, and the conclusion was the adoption of the report of the majority of the Committee by a vote taken by orders,—ayes, clergy 44, laity 27; noes, clergy 21, laity 17.

The Church in Maryland has thus solemnly and decisively forbidden, on the avowed ground of its being *schism*, the separation of a party of a congregation from its authorized and acknowledged pastor on the plea of difference in opinions and tastes.

No question was raised at any time touching the proceedings of any other Bishop or Diocese. An attempt was made this morning to regulate the official signature of the Bishop to the Journal of the Convention, but the Convention promptly refused to listen to any discussion on such a question.

Of course no little interest or excitement arose on questions like these. But thanks to Him who ruled in our midst, peace and quiet prevailed. Maryland is no longer a divided diocese. The Bishop has won upon the confidence and esteem of his clergy and people, and Churchmen look forward to many years of growth in unity as well as in numbers, in peace as well as in truth; that whole truth, of which the Church of God is the pillar and ground. A CHURCHMAN OF MARYLAND.

* The protest of the Bishop of Exeter will be given in our next; the whole article having been found too long to be conveniently inserted in one number.

For the Churchman.

New Jersey Convention.

The Annual Convention of the Diocese of New Jersey assembled in Grace Church, Newark, on Wednesday, May 29th, when Morning Prayer was read by the Rev. Andrew Bell Paterson, assisted in the Lessons by the Rev. Charles James Sterling, late of the Diocese of Barbadoes. The Ante-Communion Service was read by the Right Rev. the Bishop of the Diocese, the Rev. Dr. Ogilby reading the Epistle. The Sermon was preached by the Rev. William Staunton, and was an able and interesting exposition of the subject of Christian unity, showing the futility of any other mode of attaining or preserving it than that of adherence to "the old paths" of the apostles and martyrs. The Holy Communion was administered by the Bishop assisted by the Rev. Dr. Barry. The Convention was then organized for business; the Rev. Mr. Paterson, the Secretary of the last Convention, was unanimously elected Secretary on the nomination of the Rev. Dr. Ogilby. The Convention remained in session until Thursday evening. Its proceedings throughout were marked by great unanimity and good feeling. The Address of the Bishop, which was read on Thursday after Morning Prayer, was of unusual interest. Though more than two hours were occupied in its delivery, it was listened to with unflagging attention to its very close. Among the topics discussed by the Bishop, in connection with the detail of his Episcopal acts, with great eloquence and power, were—the duty of the Parishes to see that their Pastors have an interest in the Widows and Orphans Fund, by the payment of the annual subscription, which in many cases they are wholly unable to pay for themselves—the practice of some parishes to *hire* their ministers for a limited term, much as one would "hire a man to feed his horse or milk his cow"—central Church schools in connexion with itinerant missionary labors—the course to be pursued by Churchmen in times like the present. We hope it will speedily be published. The officers chosen are as follows:—

Standing Committee.—Of the Clergy: Rev. John Croes,* Rev. M. H. Henderson, Rev. R. C. Moore, Rev. Harry Finch. Of the Laity: Daniel Babbitt, M.D., H. A. Ford, J. P. Flemington, J. C. Garthwaite.

Deputies to General Convention.—Of the Clergy: Rev. C. Dunn, Rev. G. Y. Morehouse, Rev. E. D. Barry, D.D., Rev. J. D. Ogilby, D.D. Of the Laity: John Potter, Archer Gifford, C. C. Stratton, Isaac B. Parker.

Supplemental Deputies.—Of the Clergy: Rev. A. Stubbs, Rev. A. Ten Broeck, Rev. J. A. Williams, Rev. Wm. Staunton. Of the Laity: R. B. Aertsen, R. W. Howell, R. S. Field, D. J. Canfield.

Trustees of the General Theological Seminary.—Rev. Harry Finch, Rev. J. A. Williams, Rev. M. H. Henderson, Rev. A. Ten Broeck, Rev. A. Stubbs, Messrs. John Potter, J. W. Condit, Hanford Smith, Franklin Smith.

From the Southern Churchman.

Episcopal Convention of Virginia.

Rev. and Dear Brother,—I send you a brief sketch of the proceedings of our Convention just closed.

Wednesday, the 15th inst., was the day appointed for the meeting of the Convention at Lynchburg; and on that day, at 11 o'clock, the services were commenced in St. Paul's Church. The annual Introductory Sermon was preached by the Rev. Mr. Boyden, from Ephesians iv. 15: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Immediately after the services were concluded, the Convention was called to order by Bishop Meade, and in due course was regularly organized. The preliminary step for this, occupying the remainder of the morning, no other business was transacted, and the Convention adjourned to meet at 9 o'clock next day.

Thursday, 9 A. M., after the introductory prayer, Bishop Meade proceeded to read the account of his labors for the past year, which was followed by his pastoral address, on certain important points, in the character, tendencies and doctrines of our Church. When this report and address were concluded the Convention adjourned to attend Divine service.

The Rev. Mr. Mann preached an instructive sermon on prayer, from Job xxi. 15, "What profit shall we have if we pray unto him?"

Bishop Johns followed in a strain of solemn and cogent exhortation, commending the subject to the hearts and practice of all present.

At the meeting of the Convention, after singing, Bishop Johns read the account of his Episcopal labors during the year, which he concluded by a brief, but clear and decided, yet temperate expression of his views on the chief points, wherein we believe true doctrine and sound religion to have been assailed within the last few years. Bishop Johns maintained in his address those great fundamentals of the faith which are so conspicuous in his preaching, and which are not less characteristic, whatever is urged to the contrary, of the Episcopal Church, in her justly claimed Protestant character, than they are truly Scriptural and evangelical.

Rarely have such addresses been received by such a body with a more cordial, responsive spirit. All, clergy and laity, seemed pervaded by the solemn sense of gratitude to God, that our beloved Church in this Diocese is watched over, guarded and served by Chief Shepherds, thus able to perceive, wise to point out, and faithful to pursue the path of truth, soberness and godliness, in these times of discord and contention.

On Friday morning the Convention met at 10 o'clock. After spending an hour in the transaction of business, adjourned for divine service.

Dr. McGuire preached a sermon full of that sound doctrine and practical wisdom, for which it is our privilege to look, in ministers of his experience and character, on the text, Matt. iii. 8, "Bring forth, therefore, fruits meet for repentance."

The session of the few hours after service was occupied in business details, no recital of which could be interesting.

Saturday morning—the election of delegates to the General Convention, to meet next fall, came on, and here the mingled decision and conservative spirit of the body were exhibited. After some twenty nominations ballots were cast, and on the first balloting all the four clerical and two of the lay-delegates were elected, and the other two, immediately after, and this without much previous consultation, but from a general persuasion, that the men among us, well known to be sound men and true, ought to represent our Diocese, in that approaching General Convention, which may prove one of the most important ever assembled. The gentlemen elected are the Rev. Drs. Empie, McGuire, and Sparrow, and the Rev. J. Grammer; P. Williams, S. H. Lewis, R. H. Cunningham, and W. C. Macfarland.

Dr. McGuire, from the Committee on the state of the Church, now presented their report.

This report is, as you well know, one of the most interesting and important documents annually presented to the Convention:—founded, as it is, on the records of the parishes, for the year, and presenting in a general view the marked features therein exhibited, of prosperity and encouragement, or of disappointment and discouragement; and committed as it yearly is, to the most experienced of the clergy and laity, it is looked for with no little interest. Dr. McGuire, in behalf of the committee, in presenting this report, congratulated the Church on the encouraging facts exhibited in the records of the past year, and in the present state of the Diocese. These facts he briefly enumerated, viz:—the harmony of Bishops, Clergy and Laity; the diligence of ministers, and the increase in numbers and piety of communicants, in the parishes; the unusual number of new parishes formed; and the great increase in the number of our candidates for holy orders. In concluding the report, a response was made, clear and distinct, yet very calm and moderate, to the addresses made by the Bishops; and setting forth briefly but impressively the real sentiment and unaltered position of the Diocese. This report was unanimously accepted by the Convention, and we must hope that it will prove an omen, and an instrument of good to the Church at large.

The reports of the financial and other committees were made, and all the business of the Convention completed.

Among other resolutions adopted, was one relieving the Assistant Bishop from Episcopal duties for such period as he may deem requisite, to enable him to undertake an agency towards raising funds for the endowment of one or two Professorships in our Theological Seminary. The Convention adjourned to meet in Fredericksburg on the third Wednesday in May, 1845.

Although the business of the Convention then closed on Saturday afternoon, other things remain to be related, had I the time: of the solemn services of Sunday, and of the deepest interest to those who have the heart to sympathize in such services and such scenes. The confirmation of about twenty persons by Bishop Johns at an early hour on Sunday morning—the ordination of an alumnus of our Seminary to the priesthood, by Bishop Meade—at 11 o'clock, after a very faithful and impressive sermon by Bishop Johns, the partaking of the holy communion by Bishops, Clergy, and people, in such large numbers, and under such touching associations; and the parting scene at night, when, after counsel and exhortation from their beloved Bishops—each bade farewell to all. But I forbear, the hearts of those who have witnessed such things among us in other years, will fill up this imperfect sketch, and no description could give to others an adequate impression of scenes like these, imparting to the Christian brotherhood of our Diocese a pleasant foretaste of the followship of heaven.

* At a meeting of the Standing Committee, after the Convention had adjourned, Mr. Croes resigned. Rev. J. A. Williams was elected in his room, and Rev. Mr. Finch chosen President of the Committee.

Episcopal Convention of Mississippi.

The Protestant Episcopal Church, for the Diocese of Mississippi, held their Nineteenth Annual Convention in Jackson last week. The Convention assembled on Thursday morning, in the Senate chamber of the Capitol. There were present, besides thirty or forty lay delegates, the following divines:

Rt. Rev. Jas. H. Otey, D.D., Provisional Bishop.
Rev. F. W. Boyd, Rector of Christ ch., Vicksburg.
Rev. W. C. Crane, " St. Paul's ch., Woodville.
Rev. D. H. Deacon, " St. Mary's ch., Laural Hill.
Rev. C. A. Foster, " Christ ch., Holly Springs.
Rev. J. S. Green, " Epiphany ch., Claiborne co.
Rev. D. C. Page, D.D. " Trinity ch., Natchez.
Rev. A. Matthews, " Holy Evangelist, Hernando
Rev. N. W. Camp, " St. Andrew's ch., Jackson.
Rev. W. F. Halsey, " Christ ch., Columbus.
Rev. James A. Fox, Warren co.
Rev. F. L. Hawks, D.D., Holly Springs.
Rev. B. B. Killikelly, D.D., Grand Gulf.
Rev. A. P. Merrill, Port Gibson, Claiborne co.
Rev. J. Henshaw, Macon, Noxubee co.

Service was performed twice every day and three times on Sunday. During the session of this Convention, eight adults were baptized, and nineteen were confirmed.

We gather from Bishop Otey's address to the Convention, that he has labored long and arduously for the Church in this State; but inasmuch as the address will be published before long, we forbear to particularize. In consequence of his arduous and increasing labors in his own proper Diocese, (Tennessee,) Bishop Otey desired to be released from the provisional charge of this Diocese, if the Convention approved the step, and would go into the election of a Bishop. The result was, that the Convention declared it to be highly desirable and practicable to elect a Bishop, and immediately measures were taken to proceed to the election. Rev. F. L. HAWKS, D.D., of Holly Springs, (late of St. Thomas's Church, city of New York,) was unanimously elected.

Resolutions expressive of the high esteem in which Bishop Otey was held by the Diocese, and of a proper appreciation of his labors among us, and also of the regret felt at parting with him, were unanimously adopted.

The following resolutions were offered by the Rev. Dr. Hawks:—

Whereas, The Church in this Diocese must look to the education of the rising generation as, under God, the most efficient means at present of producing an enlightened and consistent attachment to the truth and order of the Gospel: Therefore, resolved,

1. That it is highly expedient this Convention should take means for the establishment of suitable Schools and Seminaries in the Diocese.

2. That it is especially necessary to encourage and aid in the successful and permanent establishment, by this Convention, of a Literary Institution of the highest order, fully competent to afford to our sons an education as complete as they can obtain any where in the United States; that such institution of the whole Diocese, being held in trust for the Convention, and that its advantages should be open alike to the sons of all, whether they be Episcopalians or not.

3. That such an institution shall be founded at Holly Springs, and that the following gentlemen, viz:—Hon. Edward Turner, Hon. A. M. Clayton, Joseph Dunbar, Richard T. Brownrigg, James S. Johnson, Dr. Edward H. Styles, Wm. R. Norcom, Robert Hughes, Dr. Page, Rev. W. C. Crane, and Rev. F. L. Hawks, be authorized in the name of the Convention, and in behalf of the Church, to solicit the aid of Churchmen, and take other means throughout the Diocese in founding and endowing the same.

It is generally understood that Dr. Hawks has devoted much of his time and attention to this subject.

On the whole, we have never attended the sittings of any body that we thought calculated to do more by way of upholding any party or church. There was manifested throughout the whole Convention, a unity of feeling, an esprit de corps, without any thing like sectarianism, that must eventuate a deep founded and enduring Episcopal Church. Much interest was manifested by the citizens of Jackson. Success to the good cause, under every modification of Christian faith through the whole land.—*Southron.*

PLYMOUTH ROCK.—We copy the following (says the Gospel Mesenger) from the Witness and Advocate, in relation to Mr. Hall, whose change of views of the ministry was lately noticed by us:

The Rev. R. B. Hall.

We mentioned a fortnight ago, the fact of this gentleman's withdrawal from his pastoral charge, in the Orthodox Congregational connection, with a view to ordination in the Protestant Episcopal Church. A correspondent adds to what we have said, the following:—

"He has the reputation of being a man of talent, of piety, and of being generally respected and beloved in the town in which he resides. The step he has taken has been a painful one, and has cost him sacrifices which men of less principle would be slow to make. He leaves a large and wealthy society, where his temporal wants are abundantly provided for; he endangers ties of friendship, and perhaps of kindred, which to him as to others are dear beyond computation; and he receives in return, what shall we say? a regular and valid commission to preach the blessed gospel; and for the rest, he knows not what he receives. Of one thing he is sure, however; and that is, that the promise of the Saviour, 'Lo, I am with you alway, even unto the end of the world,' made to his authorized ambassadors, cannot fail. To this he doubtless clings; and in this hour of painful separation from warm friends and true, draws from it comfort and support. A part of his papers are already before the Bishop and the Standing Committee. May his return to the primitive fold of Christ be promotive of God's glory, the Church's good, and his own happiness."

Changes of this kind are of such frequent occurrence, that we do not often think it necessary to speak of them, except simply to record the fact. It is remarkable that at a time when Episcopacy is undergoing so thorough a sifting, the changes should be all in one direction. This fact should excite serious inquiry among our dissenting brethren. It certainly has a meaning. There never was a time when more prejudice was excited against the Episcopal Church than at the present; or when its principles were more earnestly opposed. The best talents in the other denominations are employed to crush our principles; and yet every day brings us new triumphs. Our Zion is constantly enlarging her borders, and winning strong adherents from the ranks of her opposers. Surely there must be something invincible in the positions taken by our Church, or *some* of her sons would occasionally be drawn from their posts. The subject is worthy the solemn consideration of all concerned.

Died.

On Sunday morning, June 2d, in the 23d year of his age, LEWIS E. A. EIGENBRODT, son of the late L. E. A. Eigenbrodt.

On Tuesday morning, 4th inst., JONATHAN H. LAWRENCE, Esq., aged 82 years.

Calendar.

June.

9. First Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Second Sunday after Trinity.
23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

July.

7. Fifth Sunday after Trinity.
14. Sixth Sunday after Trinity.
21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

Diocesan Record.

Bishop Onderdonk's Appointments for Visitation.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Second Sunday after Trinity, June 16, A. M. St. Andrew's Church, *New York;* 4 P. M. Morrisania, *Westchester County.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Tuesday, July 2, Portchester, *Westchester County*, Consecration A. M., Confirmation P. M.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.* Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Wednesday and Thursday, July 17 and 18, St. Paul's College, College Point.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County;* 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Tenth Sunday after Trinity, August 11, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 13 and 14, *Essex County* Mission.

Eleventh Sunday after Trinity, August 18, Pleasant Valley, *Duchess County.* Tuesday 20, Lithgow.—Thursday 22, Patterson, *Putnam County.*

Sixteenth Sunday after Trinity, September 22, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

GENERAL THEOLOGICAL SEMINARY.—The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will meet in St. John's Chapel, in the city of New York, on Wednesday, the 26th of June, 1844, at 6 o'clock, P. M.
By order. EDWARD Y. HIGBEE, Sec'y.

NOTICE.—The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School Room of St. John's Chapel, on Tuesday, 25th instant, at 5 o'clock, P. M. The managers are requested to attend without further notice.
June 8, 1844. ANTHONY TEN BROECK, Sec'y.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be held on Wednesday, June 26th, in St. Luke's Church, in the city of New York, at 7 P. M. A full and punctual attendance of the members is requested.

The annual Sermon will be delivered the same evening. Divine service to commence at 8 P. M.
June 8. By order. W. WALTON, Rec. Sec'y.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The regular meeting of the Board of Managers will be held at the Church Depository on Tuesday next, the 11th inst., at 5 o'clock, P. M.
June 8. WM. H. BELL, Sec'y.

PROTESTANT EPISCOPAL TRACT SOCIETY. The regular meeting of the Board of Trustees will be held at the Church Depository on Tuesday next, the 11th inst., at half past 5 o'clock, at which time an election will be necessary, to fill the vacancy of Recording Secretary. THOS. C. BUTLER, Agent.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Prot. Episcopal Church in the United States of America," will be held at St. John's Church, in the city of New York, on Wednesday, the 19th of June next, at 5 o'clock, P. M.
June, 1844. P. VAN PELT, Sec'y.

☞ The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, Esq., 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. The funds thus raised will be appropriated towards the completion of the Church edifice now in progress of erection. June 8.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.
June, 1844. C. H. WILLIAMSON, 72 Murray st.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. June, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
June, 1844. 296 East Broadway.

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 29t ult. has received the following sums:

From St Luke's ch, Hope, N J, per Rev W Jaques, for Constantinople, $5; do, do, for China, $10—$15; St John's ch, Port Hamilton, N Y, on Whitsunday, per Rev J D Carder, rector, $13; through W H Hubbard, Esq, R A, Richmond, Va, Mrs A Shiblett, $10; Mrs E Adams, $4, half, $7; Mrs Bayler, $5; Mrs E Marshall, $10; Rev G Lemmon, $5—$20; St Thomas's ch, Cray co, per Rev J Earnest, half, $8 50; Western parish, Charles City co, W L Lovell, $10; Convention at Lynchburgh, per Mr Wm Williams, Russell parish, Bedford co, half, $7 50; do, do, Mrs E Hulter, $10; St James's ch, Culpepper co, for Africa, $15 67; St Martin's, Hanover co, half, $21; do, do, for China, $5; St John's ch, Mecklenburg, half, $2 76; St John's ch, Lunenburg, for Africa, $10; T G Good, Bottletout co, $5; Miss E Langhorne, Roanoke co, $2 50; Mrs Catlit, Port Royall, for Africa, $10; a lady of Mechlenburg co, St James's ch, for press for Africa, $30; Christ ch, Charlotteville, $47 21; St Paul's ch, Lynchburg, $33 50; Walker's ch, Albermarle co, half, $5 50; Miss A M Fitzhugh, per Rev S Fowle, $1; Trinity church, Staunton, Augusta co, monthly prayer meeting, $12 20; do, do, Mrs H Strobleay, $3; do, J B Thompson, 25 cts—$15 45; Antrim parish, Halifax co, per Rev J Grammar, viz, Mrs L A Leigh, $1; Mrs D Chalmers, $7 50; Miss S Bruce, $35; Mrs E Bruce, $15; C H Cabiness, $1; Mrs E M P Lee, $1 50; Mrs Lucy Nelson, $1 50—$1 for for Africa; Mrs E A Bourne, 50 cts; Mrs F Green, $1; Mrs M E Grammar, $10; Mrs E S Easley, $1; Mr J C Bruce, $30, for Africa—$377 59; Trinity ch, Rutland, Vt, Rev J H Hicks, half, $8; Trinity ch, Plattsburgh, for Africa, $19; a lady of same ch, for Africa, $2—$21; on account of bequest of late F S Key, Esq, per Charles Howard, Esq, Baltimore, $67 20; through Edmund Wilcox, Esq, R A, Phil, from a member of St Paul's ch, Phil, for support of Richard Newton, Africa, $20; S school of Trinity ch, West Chester, per Rev Mr Newton, for China, $6 50; Jackson, West Tennessee, collection, per Rev L Jansen, half, $1 35; Male Missionary Society, Grace ch, Phil, per Francis Hoskins, treasurer, $10; Zion ch, Charleston, Jefferson co, Va, for China, $10; for Africa, $39—$49; A B, Beaufort S C, through Messrs Stavely & Co, for China, $10; Committee of Appropriation, St Andrew's ch, Phil, per G W Taylor, treasurer, for Africa, $3; for Greece, $2; an Episcopalian of Chester co, Penn, $200; St James's ch, Lancaster, Pa, for Africa, $12; monthly offerings, half, $56 81; Juvenile Missionary Society, half, $5; general Sunday school, half, $4 37; Infant S school, half, $2 50; Female Missionary Society, Mt Holly, N J, per Miss E Kempton, for Africa, $3; S school of do, do, $7 62; Mr Mills, Jerseytown, Pa, per Rev W H Bournes, $2—$395 15; through B Howard, Esq, Treasurer Mass Board of Missions, from Mrs D, of Worcester, $5; Rev A B Hard, Arlington, Vt, half, $16—$21. Total, $917 94. J. SMYTH ROGERS, Treasurer,
New York, June 5, 1844. 57 Wall-st.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 29th ult., has received the following contributions:

From St Luke's ch, Hope, N J, $3 86; a lady of Trinity ch, Plattsburgh, $1; through W H Hubbard, Esq, R A in Richmond, Va, from Rev C J Gibson, of Petersburgh, A S Neblett, half, $5; Mrs E Adams, half, $2; St Thomas's ch, Orange co, half, $8 50; Russell parish, Bedford co, half, $7 50; St Matthew's ch, Hanover, $21; St John's, Mecklenburg, half, $2 77; Walker's ch, Albermarle, half, $5 50; and the following sums from the Rev John Grammar of Halifax, Mrs E Clark, $5; Mrs Leigh, $1; Mrs D Chalmers, $7 50; Miss S Bruce, $40; Mrs E Bruce, $15; Mrs E A Bruce, $10; Col Cabness, $1; Mrs Lee, $1 50; Mrs Nelson, $1 50; Mrs Bonner, 50 cts; Mrs Wanhop, 50 cts; Mrs Green, $1 50; Mrs Grammer, $2 50; Rev G Grammer, $10—total, $149 72; anonymous, through the post office, $10; Calvary ch, Smithland, Ky, $5; Ch at M A, for mission in Ashe co, N C, $22 50; through Edmund Wilcox, Esq, R A in Phil, from Rev L Jansen, Tenn, half, $1 36; Male Missionary Society, Grace ch, Phil, $25; St Andrew's ch, do, $3; an Episcopalian of Chester co, Pa, $120; a gentleman of Pittsburg, $10; monthly offerings of St James's ch, Lancaster, half, $56 81; Juvenile Missionary Society of the same, half, $5; Sunday school, do, half, $4 38; infant do, half, $2 50; Female Missionary Society, Mount Holly, N J, $16 56; Mrs Mills of Jerseytown, Pa, $2; Mrs Baldwin of Sugar Loaf, Pa, 50 cts—total, $247 11; Rev A B Hard of Arlington, Vt, half, $16. Total, 455 19.
THOMAS N. STANFORD, Treasurer,
June 5, 1844. 139 Broadway, New York.

The Treasurer has also the satisfaction of acknowledging the receipt of the additional sum of $22 50, from the Ch at M A, towards the purchase of books for the Nashotah Mission Library.

Further sums are needed for this object, and are respectfully solicited, and will be expended under his direction.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Rev Wm B Ashley, rector of St James's ch, Derby, Ct, constituted a life member, by a communicant of that church, added to $10 previously contributed, $15; St James's ch, Derby, Ct, Rev W B Ashley, rector, $10 69; Mr and Mrs S Governeur, annual subscribers, $8; St John's ch, Islip, Rev D V M Johnson, rector, $2; Ch of Ascension, Rev G T Bedel, rector, $101 16; St John's ch, Troy, Rev Richard Cox, $12; Henry I Seaman, subscriber, $4; St Thomas's ch, Mamaroneck, Rev J M Ward, rector, $6. Total amount, $158 85.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 5, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Rev Joseph Scott of Derby, constituted a life member by a communicant of St James's ch, Derby, Ct, $10; contribution from St James's ch, Derby, Ct, Rev Wm B Ashley, rector, $10 69; Samuel Governeur, a subscriber, $1; St Luke's ch, Brooklyn, Rev J W Diller, rector, $5 14; Ch at M A, $2 50; St John's ch, Islip, Rev D V M Johnson, rector, $2; Ch of Ascension, Rev G T Bedel, rector, $87 66; Churches of Ascension and Holy Trinity, Carol co, Md, Rev D H Buel, rector, $5; Miss Gibbs, an annual subscriber, $5; H I Seaman, subscriber, $2. Total amount, $130 99.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 5, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 22d ult., the following contributions, viz:—

From St Ann's ch, Brooklyn, Rev Dr Cutler, rector, $10; Ch of the Ascension, New York, Rev G T Bedell, rector, $83 15; Trinity ch, New Rochelle, Rev Dr Coit, rector, $25; Samuel Governeur, Esq, $5; Mrs Samuel Governeur, $2. Total amount, $125 15.
C. N. S. ROWLAND, Treasurer,
June 5, 1844. 55 Water street.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of $2 50, from the Ch at M A, a contribution to the funds of the institution.
JOHN W. MITCHELL, Treasurer,
G. P. E. S. S. U.
New York, June 5, 1844.

CITY MISSION.—The Treasurer of the N Y P E City Mission Society has received the following sums, from April 5th to May 12th, 1844:

From John Haggerty, $25; D O Cushman, $10; A Stewart, $10; F Schuchardt, $5; W S Wetmore, $25; Mrs James Sheafe, $20; J F Sheafe, $20; C N S Rowland, $10; St Mark's ch, $10 48; Ch of the Ascension, $164 19; O Camman, $10; St John's chapel, $192 05; St Paul's chapel, $183 06; G G Van Wagenen, $10; Benjamin Loder, $20; David Austen, $10; I Butterthwaite, $5; G F Allen, $5—$10; J Smyth Rogers, $5; J B Herrick, $25—$30; P M Lydig, $20; J O Camman, $5—$25; Parishioner of St Paul's ch, $5; Wm Mulligan, $15; Wm Bard, $8—$23. Total, $817 78. LEWIS PHILLIPS, Treasurer,
June 5, 1844. No. 54 Wall street.

Contributions for Sailor's Manual received

From Mrs Lindsay, $1 50; T F C, $6 50; by hands of Rev Mr Leavenworth—Adelphi, $6; cash, $5; Israel Russel, $3; George Shields, $5. A lady of All Saints' ch, by Rev B C C Parker, $2; Jacob Lorillard, $5. Total amount, $34.
June 5. T. C. BUTLER.

ST. PAUL'S CHURCH, PATCHOGUE, L. I.—The subscriber in behalf of the Wardens and Vestrymen of St. Paul's Church, Patchogue, L. I., acknowledges the receipt of the following sums, in aid of the erection of their church:

From A Tredwell, $10; Hosea Webster, $5; David Moore, $10; Rev E M Johnson, $5; Mr Dumont, $3; Charles E Doughty, $2; O D Burtis, $3; Mrs R Carter, $5; St James's ch, Newtown, L I, a collection, per Rev George A Shelton, $8 12. Total, $51 12.
D. V. M. JOHNSON,
New York, June 4, 1844. Missionary.

N. B. Further donations are earnestly solicited, and may be sent to Mr. Thomas C. Butler, 20 John street.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE DIOCESE OF NEW YORK.—The Treasurer acknowledges the following sums, being contributions to the Episcopal Fund of the Diocese:

From St Peter's ch, New York, Rev Dr Smith, $12 71; Christ ch, Rev T F Tiffany, $5 75; St Stephen's ch, New York, Rev Mr Price, $18 50. Total amount, $36 96. JAMES F. DE PEYSTER,
New York, June 5, 1844. 51 South-st.

JUBILEE COLLEGE.—The subscriber in behalf of Bishop Chase thankfully acknowledges the receipt of the following sums, being contributions to the above Institution:

From E Blake, Esq, Charleston, S C, a remittance, $112; Christ ch, Pelham, $30. Total, $142.
JAMES F. DE PEYSTER, Treasurer,
New York, June 5, 1844. 51 South-st.

The "Society for the Relief of Poor Widows with Small Children," gratefully acknowledges the receipt of $14 13, the Whitsunday communion offerings from the Chapel of St Paul's College, College Point.
S. L. HOFFMAN, Secretary.

A FUNERAL SERMON,
On the Death of the Rev. Arthur Carey.
Just Published—Second Edition.

THE JOY OF THE SAINTS, a discourse on the third Sunday after Easter, A. D., 1844. Being the first Sunday after the intelligence of the death of the Rev. ARTHUR CAREY, A. M., an Assistant Minister in the Church of the Annunciation, New York. By the Rev. SAMUEL SEABURY, D. D., Rector of said Church. JAMES A. SPARKS,
June 8. Churchman's Bookstore, 109 Nassau st.

DEVOTIONS FOR THE SICK ROOM.
Preparing for the Press, and will be published at an early day.

DEVOTIONS FOR THE SICK ROOM, and for Times of Trouble; Compiled from Ancient Liturgies, and the Writings of Holy Men. From the first London edition. Edited, with alterations and additions, by WILLIAM BERRIAN, D. D., Rector of Trinity Parish, New York. J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.
June 8. up stairs.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

WILL republish as early as practicable, WITH BEAUTIFUL ILLUSTRATIONS, the following books recently received from England.

THE SHADOW OF THE CROSS—*An Allegory.* By the Rev. W. Adams, M. A.

THE DISTANT HILLS—*An Allegory.* By the same author.

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Extract from the Eleventh Annual Report of the Bishop White Prayer Book Society.

We are living in a period characterized unquestionably by a spirit of religious inquiry—it may even be said of ecclesiastical agitation. The minds of men are stirred about matters they used to be heedless of; and this activity may be seen in the various forms, on the one hand of dutiful reverence for the Church and its institutions, and on the other in the angry animosities of heresy and schism. The healthful grain and the noxious weed—the tares and the wheat are growing up together, and it behoves us to reflect what are the seeds we have been sowing during our ten years' labors in this Society. Look where we may, we cannot blind our eyes to the presence of theological irritability, querulousness, censoriousness, jealousies, and strife. It is in vain to disguise that these things are around us, if not among us: a spirit of contentiousness—of intolerance, springing as intolerance for the most part does from ignorance or a narrow creed, and the want of steady principles of belief and action. Now it is a theme of profound congratulation for us to know, as we most confidently may, that the operations of the Society have had no share in the engendering of any angry or worldly feelings. There is naught but Christian peace—naught but Catholic concord in this Book of Common-prayer, and in the words and actions of every one who carries the spirit of the Prayer-book into his ministrations in the Church. It may be seen in the Preface to that Book, that the compilers of it—among them, he whose venerated name the Society bears—re-affirmed the language of the compilers of the Liturgy of the Church of England, by whom it had been said that the general aim of the several reviews and alterations was, "to do that which might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God: and finally, the cutting off occasion from them that seek occasion of cavil or quarrel against her Liturgy." In such spirit it was that the Book of Common Prayer was compiled; in the same spirit is it now by us circulated; and thoughtfully may we rejoice in the assurance that when we send forth the Prayer-book, we are sending forth a voice that does not rouse worldly passions, by the trumpet tones of the world's voice, but placidly breathes over the earth and over the sea to solemnize the hearts of men,—to chasten, to guide, and to elevate their devotions.

That the Prayer-book does not indeed escape the cavils of the denominations around us need cause no surprise, though it would not accord with the spirit of the volume for a Society charged with the diffusion of it to enter into anything like a polemical vindication of the Liturgy. Besides we are met here among ourselves, undoubting of its value from our long familiar use. We are told indeed by those who are strangers to it, that our liturgical service is a wearisome one, to which gratuitous condolence it is an all-sfficient answer to say, that it is not so to us, conscious though we may individually be of our grievous imperfections in the use of our prescribed opportunities of devotion. Nay more, it was not a weary but a happy service to those who have gone before us—the dead whose bodies are resting in their silent graves around the churches they once worshipped in. Nay more, it was not a wearisome service to those in other domains of the Church, and in other generations farther and farther back, till you trace the lineage of your Prayer-book to those ancient Catholic Liturgies, into which holy and apostolic men, guided by the Holy Spirit, fashioned their devotions. Surely, after eighteen centuries of unbroken usage in every region of Christendom, the advocate of Liturgical forms of prayer may ask whether the voice of Time is never to be heard as a witness of the Truth.

Again, for a purposed prejudice of the Prayer-book, appeal is made to the popular sentiment of civil and religious freedom—or rather to the temper of insubordinate self-will. To objections of this nature it may be replied, that the ministrations of public worship are prescribed by the authority of the Church, leaving little to individual discretion, and less to individual caprice; and this, so far from being slavery, is the constitutional security of religious freedom and Catholic truth. The only freedom in the social state, whether of a nation or of a Church, is that which rests immovably upon law, and the utterance of law is command. It has been wisely said by one of the wisest of England's Bishops, the admirable Bishop Butler, that "the love of liberty, when it is indeed the love of liberty, which carries us to withstand tyranny, will as much carry us to reverence authority and support it; for this most obvious reason, that one is as necessary to the very being of liberty, as the other is destructive of it. And therefore the love of liberty, which does not produce this effect: the love of liberty, which is not a real principle of dutiful behavior towards authority, is as hypocritical as the religion which is not productive of a good life. Licentiousness is in truth such an excess of liberty, as is of the same nature with tyranny. For what is the difference between them, but that one is lawless power exercised under pretence of authority or by persons vested with it; the other lawless power exercised under pretence of liberty, or without any pretence at all? A people then must always be less free in proportion as they are more licentious: licentiousness being not only different from liberty, but directly contrary to it; a direct breach upon it." Now apply these principles to the rubrical law which brings the individual will of him who ministers for others—at best the frail and fitful will of one poor human being—into just subordination to the collected wisdom and piety of many ages of the Church, and it is plain that what inconsiderately is made a reproach of the Liturgy, is changed into its most excellent praise.

The more explicit authority of Bishop Butler may be brought to bear upon the subject of the Liturgy; and let it be remembered that no one in the long catalogue of Bishops in the Catholic Church has rendered services in defence of revelation and moral science, that have been more generally and loudly acknowledged by all Christian denominations. The strongest barrier against infidelity that has been built by human wisdom was the work of his mind—never was skepticism so effectually disarmed of all the shafts of its sophistry; and it is familiarly known that the masterpiece of the philosophy of the Evidences of Christianity has become the manual of many a one who would deride the Apostolic consecration of its author, and disparage the devotional forms which his life approved. Now after the publication of "The Analogy," when elevated to the See of Durham, he was allowed, in God's dispensation, to speak but once to the assembled Clergy of his Diocese, in the first and last Charge of the brief Episcopate that crowned the last years of his life. In reading the Charge, now after the lapse of near a century, one cannot forbear feeling, that calm and philosophic as was the constitution of his mind, and the uniform tenor of all his writings, his very first words are full of the fervor of a Bishop's heart. "It is," he says, "impossible for me, my brethren, upon our first meeting of this kind, to forbear lamenting with you the general decay of religion in this nation; which is now observed by every one, and has been for some time the complaint of all serious persons. The influence of it is more and more wearing out of the minds of men, even of those who do not pretend to enter into speculations upon the subject: but the number of those who do, and who profess themselves unbelievers, increases, and with their numbers their zeal. Zeal, it is natural to ask, for what? Why truly *for* nothing, but *against* every thing that is good and sacred among us."* This was a fearful malady to minister to,—the death-like torpor that came over the Church of England in the eighteenth century, and was benumbing its very life—and when the mighty and matured intellect of Bishop Butler concentrated its energies to find a remedy, he did not trust to that intellect to devise any thing new—he called not to his help the empiricism and lawlessness of fanatical zeal; but he looked to the Prayer-book—the compilation of ancient liturgies which had brought down healing influences upon other generations;—his hope was in the devotional forms that had baffled the spiritual evils of former times. He bade his clergy "instruct the people in the importance of external religion." He told them, "Your chief business is to endeavor to beget a practical sense of religion upon the hearts of men, as what they acknowledge their belief of, and profess they ought to conform themselves to. And this is to be done by keeping up, as we are able, the form and face of religion with decency and reverence, and in such a degree as to bring the thoughts of religion often to their minds, and then endeavoring to make this form more and more subservient to promote the reality and power of it. The form of religion may indeed be where there is little of the thing itself; but the thing itself cannot be preserved among mankind without the form. And this form frequently occurring in some instance or other of it, will be a frequent admonition to bad men to repent, and to good men to grow better: and also be the means of their doing so."† "In Roman Catholic countries," he adds, "people cannot pass a day without having religion recalled to their thoughts, by some or other memorial of it; by some ceremony or public religious form occurring in their way, besides their frequent holy-days, the short prayers they are daily called to, and the occasional devotions enjoined by their confessors. By these means their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well-disposed. Our reformers, considering that some of these observances were in themselves wrong and superstitious, and others of them made subservient to the purposes of superstition abolished them, reduced the form of religion to great simplicity and enjoined no more particular rules, nor left any more of what was external in religion, than was in a manner necessary to preserve a sense of religion itself upon the minds of the people. But a great part of this is neglected by the generality amongst us; for instance, the service of the Church, not only upon common days, but also upon saints' days; and several other things might be mentioned. Thus they have no customary admonition, no public call to recollect the thoughts of God and religion from one Sunday to another."

This was the thoughtful warning of Bishop Butler—spoken to his own clergy, but happily preserved for the instruction of after ages and other lands—words of one who with unsurpassed sagacity had explored the recesses of human nature, and sounded the deep places of Christian philosophy. The sum of the duties he enjoined upon his clergy was this—that with meek and dutiful and faithful reverence, they should put the whole Prayer-book into action—the Prayer-book not mutilated by any unauthorized system of reserve, but in its integrity—truly trusting to it as a standard, instead of the vain attempt to find a standard in individual opinion or individual feelings—instead of rendering the Liturgy a half actual and a half obsolete service, and thus lapsing into

> ——————— evils bred
> In worship neither raised nor limited
> Save by self-will;‡

The warning of Bishop Butler was unhappily the voice of one speaking in his Church in a kind of Athanasian loneliness, and God in mercy and wisdom soon took him from those who were unworthy of him. The warning voice was heard no more, and probably soon forgotten; but if, now looking back over the successive changes in the Church of England, we may venture to indulge a single speculation upon the course of such events, may we not believe that if the admonition had seasonably been heeded, wherever the English tongue is spoken, Christian zeal would have been burning with a steadier and more aspiring flame, and Christian unity would not have been grievously impaired by the secession of thousands and thousands who went away because the Church was not in earnest.

Now it is worthy of careful and dispassionate reflection, that while to Bishop Butler's Treatise on the Evidences there has been rendered the well-nigh universal admiration and gratitude of Christian denominations, even common deference is withheld by many from the same wisdom and piety finding utterance on a closely kindred subject in the counsels that have been quoted. For this inconsistency there can probably be no other plea than some dim suggestion, that in the very maturity of life his powers of mind were here suddenly and strangely bewildered or enfeebled; as if it were credible that God, who had upheld him in winning his speculative victory over metaphysical infidelity, would wrap a cloud about his intellect, when meditating on the restoration of God's service—when studying how Christian zeal might best be enkindled again in a nation's heart. No! this could not be, and they who can reflect on it without prejudice will see, that in very deed never was the wisdom of Bishop Butler more truly manifest than in this, that he sought—not to palliate the spiritual evils in the Church, by any sudden and untried expedients, but to cure them, sooner or later, by Catholic correctives. He had studied the constitution of the human mind too deeply not to know that there is no way of preserving Christian truth and piety so sure as the method of the Church. Upon that knowledge his counsel was founded; and in it we may discover an excellence of the Liturgy, which is perhaps overlooked, when we chiefly consider its value as a system of social worship. How is it that the Prayer-book puts our minds in possession of Christian truth and a knowledge of our spiritual duties? It does not, coldly speaking to the mere intellect, bid us seek for it amid the theological perplexities of Articles, compiled, let it be remembered, only for *clerical* subscription. It does not bid us depend upon doctrinal formularies—dogmatic confessions of faith, or elaborated Catechisms, nor does it abandon us to the mercy of sermons, the variable voice of the pulpit. But the Prayer-book teaches us the doctrines of the Church, by enabling the affections as well as the understanding to embrace them in our acts of devotion:—we acquire our faith not as a speculation, but by reverential repetition of the creeds, by the oft-repeated prayers. The method of the Church in conveying truth, is a continuous, a gradual, and often an unconscious process;—our spiritual duty is learned in the doing of it, as a child first learns its duty to its parents not by formal statements, but by its numberless, nameless, oft-recurring *acts* of filial piety. It is thus that "public forms of prayer"—to borrow the language of another Bishop of the Church of England—the eloquent Bishop Jeremy Taylor—"public forms of prayer convey an article of faith into the most secret retirements of the Spirit, and establish it with a most firm persuasion, and endear it to us with the greatest affection."

* Bishop Butler's Episcopal Charge in 1751.
† Bishop Butler's Episcopal Charge in 1751.
‡ Wordsworth's "Ecclesiastical Sonnets."—"*Aspects of Christianity in America.*"

Qualifications for Confirmation.

On the subject of qualifications for Confirmation there are among us two erroneous tendencies, both productive of infinite mischief. Not unlikely the reader may be under the influence of one or the other of these tendencies.

One tendency is, to regard Confirmation simply as an outward form or custom of the Church, to be received at a certain age, as a matter of course, without regard either to qualifications or privileges.

The other tendency is, and at the present day it appears to be becoming a prevailing tendency to put off religion and Confirmation until the candidate has first passed through a period of intense excitement, and undergone a certain stated process of despair, agony, and then rapture, and until it has been clearly revealed to him, by the Holy Ghost, that his name is actually written in the book of life.

Now if, as is sometimes said, there was in years gone by, a tendency too much to overlook the inward qualifications for Confirmation, so, on the other hand, the danger seems to be, of committing two errors instead of one, and of giving up now, also, the external forms of religion altogether. Nay, there is every reason to fear that many parents, under the influence of this impression, are unconsciously but really yielding themselves up to this dangerous, soul-destroying tendency of the age, and forgetting those solemn vows which they have taken in behalf of their children.

What then, let the reader now ask, are suitable qualifications for Confirmation?

These qualifications are three in number, and by these three qualifications will the reader carefully and prayerfully try himself.

First, are you willing, and are you resolved, to give up all your past sins, to renounce all your past transgressions?

This is the first qualification. That you are a sinner you cannot doubt. A sinner by nature and a sinner by practice. There are sins of omission, and sins of commission; sins of thought, sins of word and sins of deed; sins against God's law, and sins against God's grace. "If we say that we have no sin we deceive ourselves, and the truth is not in us." "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us."

Let the reader now test himself by this qualification. Is he willing, is he so far convinced of the folly, the guilt and the danger of his sins, that he is thoroughly resolved to "renounce them all, and will endeavor hereafter not to follow nor be led by them?"

This question is a simple one; it is not based upon your past experiences; it is based simply upon the present, honest, deep convictions of your own heart and conscience. The question is simply this, "Do you, as far as in you lies, renounce heartily all your past sins?"

Second. The second qualification by which the reader may try himself is this. Do you heartily believe and embrace the great plan of salvation in the gospel, as that plan is summarily contained in the "Apostles' Creed?"

Do you cordially choose God the Father, to be your Father? and Jesus Christ, God's incarnate Son, who was crucified, dead and buried, who rose from the dead, who ascended up and now sitteth at the right hand of the Father, and who will come again to be your final judge;—do you choose that incarnate, suffering, glorified Son of God to be your only Saviour? And do you look for forgiveness of sins only through his merits and satisfaction? and do you heartily believe in the Holy Ghost as your sanctifier?

This is the second qualification. Renouncing all dependance for pardon upon your own merits, can you adopt the language of our Church as your own, and say, "Have mercy upon me, have mercy upon me most merciful Father, for thy Son, our Lord Jesus Christ's sake, forgive me all that is past?" or, that closing petition of our Litany which breathes forth the language of every truly contrite heart, "O Lamb of God, who takest away the sins of the world, have mercy upon me?" Ponder well these petitions and see if you can heartily adopt them as your own.

Third. The other, and third qualification by which the reader is to try himself, is this. It is contained in the language of the Catechism. "Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

This test is that of obedience, and may be termed evangelical obedience, as including the requirements of the gospel as well as the commandments of the law. With the humble spirit of a little child, then, can you say with St. Paul, "Lord, what wilt thou have me to do?" And then, unmoved by the fear of man, or by the temptations of Satan, or by the love of the world in any of its glittering forms, are you resolved, as far as in you lies, to go right forward to the performance of every duty which is incumbent on every faithful Christian?

To specify a few of those duties: Are you resolved to persevere and to "continue Christ's faithful soldier and servant unto your life's end?" Will you live a life of prayer? Will you frequently and regularly study the sacred oracles of God, and make them "the man of your counsel?" Will you cherish that communion and fellowship of saints which is only begun below, and is to be perfected on high? Will you attend regularly upon the public ministrations of the sanctuary, and the ordinances of our most holy religion? Will you cultivate the inward graces of the Christian,—humility, meekness, self-denial, temperance, truth, justice, forgiveness of injuries, love and charity? Will you endeavor that these, and all other fruits of the Spirit, shall be and abound in you?

Three tests have now been proposed to the consideration of the reader, as qualifications for Confirmation. The first, as you will perceive, is repentance; the second is faith, or a cordial reception of the gospel; and the third is evangelical obedience.

Let the reader, in examining himself, and in preparing himself for Confirmation, ask, not what have been his preconceived notions as to either of these three particulars, but what stand, as an immortal, rational and accountable being, will he now take in respect to them? And may God grant his grace, that he be not the victim of self-deception.—*The Pastor's Appeal to his Flock on Confirmation.*

The Duty of Churchmen to the Church.

From "Sermons on Duties of Daily Life," by the Rev. Francis E. Paget.

Undutiful, yea, unnatural were it for the child to lift up his hand or his voice against his mother. The Church to which we belong is Christ's representative, and vicegerent on earth to us. We know that in her the pure word of God is preached, and the Sacraments are rightly administered, by a clergy holding their succession from the Apostles, and, therefore, we do not doubt that the Church of England is the Church of Christ in England—the English branch of the One Holy Catholic Church, apart from which there can be no safety.

How, then, can any who call themselves her children find cause of offence in her? Are they wiser than she? or purer? or better? Is their judgment infallible, that they set it against hers? Is their life so heavenly that her ordinances are of no use to them?

Perhaps some one will answer that it is by no means the same thing to be offended in Christ, and to find matters of offence in His Church. But to this I reply, if the Church teaches as Christ teaches, then it is Christ's teaching; but if she does *not* teach as Christ teaches, then there can be no safety in her communion. But there are those who allow themselves to stay in her communion, and who yet lift up their heel against her; who outwardly are in her ranks, but assuredly are not of her, because they are offended in her.

Such, on the one hand, are those who would lower her Sacraments into mere outward signs, denying their inward grace; who dislike and would alter her liturgy; who speak with contempt of her holy ordinances of fast and festival; who revolt at her ceremonies, and will not tolerate the thought of reviving her ancient discipline. And such, on the other hand, are those who, because she has lost some privileges and some blessings which she had while yet in communion with Rome, would despise her in what they call her low estate, would cast in her teeth her loss of discipline and fellowship with other branches of the Catholic Church; and who, in a Romanizing spirit, seek rather to forget the errors and superstitions, from which she was reformed, than to remember the inestimable blessings which have (by God's great mercy, and in spite of our demerits) been secured to her.

Now that both these classes of persons are in the way, at least, to extreme peril, I must needs express my belief. Depend upon it, a man is guilty of no slight sin who allows his mind to become unsettled in its allegiance to the Church. He has made the first step towards apostacy, though as yet he knows it not, and probably has no suspicion of danger, so long as he abstains from an overt act. But as has been most truly said, "One does not *begin* to fall, when the fall becomes sensible." (Bp. Wilson.)

Others may take what course seems right in their own eyes, but a Churchman has no right to be offended in his Church. If the matter of offence relates to an article of faith, in which belief may affect salvation, he must reflect that he is offended, not with the Church merely, but with Christ; for the *Church* holds nothing to be an article of faith but what "may be read in, or proved by, Holy Scripture," the inspired Word of God. If, on the other hand, it be a form, or ceremony, or matter of discipline, then, since the Church has the power of determining such matters, for a man to be offended here, is to go altogether out of his own province. He is not to direct, but to obey. The child has not authority over the parent, but the parent over the child. When the parent has laid down the law, the affair is settled; the child has no business to question, criticise, or dispute. The thing required, not being in itself unlawful, the duty of the child is, as I have said, to obey with a willing mind. And so it should be with us. Difficulties in our religion (independent of difficulties in the evidences) must be received as a matter of faith. The religion itself being proved to come from God, we must take what we find in it without further questioning. And so, likewise, with reference to the Church; whatever difficulties we may find in her constitution or her ordinances, so long as what is prescribed is not contrary to the Word of God, we are bound to obey with cheerfulness, and a glad surrender of our own judgments.

And I will content myself with giving you a single reason why such a course will, in the end, prove the best. *It will be the most conducive to your soul's health.* Look out upon the world around you, and see the case of those who find stones of stumbling, and rocks of offence (whether on this side or that) in the Church of which they are members. They never seem to advance to any exalted height of personal holiness. They are sincere and in earnest, but their earnestness and sincerity begin and end in party feeling. They discuss, and argue, and criticise; and thereby pander to their own vanity; they make themselves heard, and the world, it may be, admires their energy; but where is the *fruit* of their exertions? Unstable as water, they cannot excel. Whatever question agitates the so-called religious world, excites them, and they eagerly identify themselves with one or other set of opinions. And where the dutiful and humble-minded are glad to hold their tongues and keep silence, maintaining the even tenor of their way in the quiet discharge of daily duties, these persons spend their lives in straining at gnats, and swallowing camels, paying tithes of mint and cummin, and neglecting, it is to be feared, the weightier matters of the law, self-discipline, justice, mercy, charity, and the love of God.

But let us, my brethren, avoiding the snares into which they fall, whose undisciplined minds put no check upon their natural wilfulness and self-confidence, endeavor to appropriate to ourselves the blessedness promised by our Lord in the text: "Blessed is he whosoever shall not be offended in Me."

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

CANONS OF THE CHURCH.

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THE course of instruction comprises the English, French, Latin, Italian, and German Languages; Orthography, Reading, Writing, Arithmetic, Geography and Astronomy, (with the use of the Globes,) Botany, Algebra, Geometry, Geology, Natural, Moral and Mental Philosophy, Rhetoric, Belles Lettres, Composition, Ancient and Modern History, and Plain and Ornamental Needlework.

TERMS.

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Terms for Day Scholars, payable in advance.

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Junior Class	9 00
Senior Class	12 00

Extra Charges per Quarter.

		MUSIC DEPARTMENT.	
French	$5	First Class	$15
Latin	5	Introductory Class	10
Italian	5	Guitar	15
German	5	Harp	30
Drawing	3	Use of Piano	3
Drawing and Painting in Water Colors	4	Vocal Music in Classes	2
		Dancing	10
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REFERENCES.—Rt. Rev. Benj. T. Onderdonk, D. D. Rev. Thos. McAuley, D. D., Rev. Lot Jones, Rev. Francis L. Hawks, D. D., Rev. Lewis P. W. Balch, Henry E. Bartlett, M. D., Thomas Boyd, M. D., Chas. King, Esq., Lyman Cobb, Esq., Charles H. Roach, Esq. Wm. Beach Lawrence, Esq., George D. Strong, Esq.
New York, May 1, 1844. yly

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 109 Nassau street, New York, (up stairs,) has just published and for sale,

Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Melancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. May 25.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.
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Oct. 1—tf 172 Centre st., head of Canal st.

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For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.
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No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGAN FOR SALE.

THE Organ now in Emmanuel Church, Brooklyn, having Open and Stopped Diapasons, Principal, Fifteenth, Dulciana, and Flute Stops, in a General Swell, Couplers from GG. to C., and a pedal for taking off the Chorus Stops. This is a very beautiful instrument for the quality of its tone; it is well adapted for a moderate sized Church, and will be sold cheap for cash, or a liberal credit will be given if required. Apply at 104 Hicks street, Brooklyn, or to William Dubois, Piano Forte Manufacturer, 315 Broadway, New York.
May 18—4t$

THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by
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Jan. 27. 109 Nassau street.

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J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. May 25.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

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All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

*** Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

STANDARD CHURCH WORKS.

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Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.
For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau sreet. Jan. 27.

WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John st., by
Jan. 20. THOMAS C. BUTLER.

H. COLBURN,
BOOKSELLER, BALTIMORE, MD.,

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau street, New York, constantly on hand and for sale as above. Jan. 28.

BUDS, BLOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.
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DANIEL DANA, Agent,
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The Churchman.

EDITED BY
THE REV. SAMUEL SEABURY, D. D.
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